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REQUIRED READING FOR MAY.

PEDAGOGY: A STUDY IN POPULAR EDUCATION.

BY CHANCELLOR J. H. VINCENT, LL.D.

THIRD PAPER.

First and foremost among the special educational agencies, I place the church. And by the church, I mean the church of Jesus the Christ, which in simple and wise forms of worship and instruction, works by the Spirit which animated Him; which Spirit He imparts to the individuals who thus possess the secret of His own character and life. I speak here of no ecclesiastical or dogmatic standards which are not embodied in the person, life, and work of Jesus Christ, and which are not found on the surface of the New Testament.

The "assembly" of His followers for prayer, praise, preaching, the study of His Word, and the observance on occasion of the two simple forms of commemoration, symbolic and sacramental service He established, is the essence of the outward church. Men may add to these, but they are the substance. And every child should be brought into contact with this substance as a necessary part of his education. "The fear of the Lord is the beginning of wisdom." There is a profound philosophy in that statement. Dr. Charles L. Dana, in a recent discussion of the question as to whether or not society would be justified in disposing of "certain defective, degenerate criminal and invalid classes" by the administration of carbonic acid baths, concludes with this most significant sentence: "Life is only worth saving because it represents something more than mortality; and only from this higher and spiritual standpoint can preventive and curative medicine in all its applications be justified."

It is the church of Jesus Christ which exalts the doctrine of intrinsic soul value. And this recognition is at the basis of all educational work. Matthew Arnold says truly that "conduct is the end of life, and a man who works for conduct, therefore works for more than a man who works for intelligence." It is the church of Jesus Christ which exalts the doctrine of conduct and of the true character which produces it. Tyndall says that in response to the question as to how the Germans behaved in going into battle, a Prussian officer replied "They exclaim, 'Wir müssen unsere Pflicht thun'". (We must do our duty.)

It is the church of Christ which exalts this essential element in conduct—absolute surrender to duty. It is the mission of the church to teach the spiritual value of man, the supreme value of conduct, and the root of conduct—a character which is loyal to duty.

This spiritual and ethical teaching lies at the basis of all true education. Every individual soul needs the church in this simple and divine sense. In her human and hierarchical forms, in which sacraments and ceremonies are unduly and unwisely and absurdly emphasized, and made to mean what the Founder of the church never intended, there are so many puerilities and tyrannies that we do not wonder at the repugnance and protests of men of common sense. It is not of this church in caricature and corruption that I speak; but of the pure church with the Bible as its only authority, the Christ as its only Head, the believers—lay and clerical, who have the spirit of Christ, as constituting its only priesthood, the building of genuine character for time and for eternity as its only mission. This church is the mightiest educational factor in the world. It recognizes man's real value and dignity. It rightly adjusts the multiplied activities and powers of the soul. It applies the true test for determining the relative values of all other educating agencies.

Children should be brought under the public and pastoral care of the church in the sanctuary, the Sunday-school, and at the fireside. They should be required by parental authority to attend its solemn services, sing its songs, hear its ministers, study its one divine text-book, and enlist in its mission of divine worship and human help. They should go by compulsion until they go from a sense of duty and then until they find it a delight. What a great teacher a pastor may be! He has the world of observation, history, and science to draw from in illustration of the world of grace. He may teach while he preaches. He may know and watch the day school which the children of his church attend. He may neutralize the apathy and the silence of secular teachers as to religious teaching, by his Sabbath-day instructions. He may teach in and through his Sunday-school by means of superintendent, teachers, chorister, librarians,

and platform speakers. He may make his Sunday-school an institute of theology, of church history, Biblical exposition, and Christian ethics for young and old. He may organize Bible classes for all grades of his adult members and supplement the most direct and vigorous religious teaching by evening classes, in all branches of learning, for those who want education but who cannot go to the schools to get it. He may organize popular lecture courses in his own church in science and in art, in history and political economy; debating societies; circles for home reading; magazine clubs; recreative evening classes; and any number of useful devices which would tend to make his church a school.

I am not especially anxious about religion in the day schools, that is in the way of formal teaching, if we can have good ethical and religious teaching through the church and the family. When Romish priests talk about the "godless schools" of America we well understand their meaning. We well know what they seek when in lachrymose tones they plead for the privilege of educating their "own children" in their "own way". We know what their "own way" is. Have they not had free opportunity for a thousand years in Italy to show what their own way is? Is there a more ignorant, debased, idolatrous, and criminal population on the planet than the lower classes of Italy brought up under Romish control? What specimen has the Romish church to offer in the line of popular education? Are they to be found in south Ireland? In Portugal? French Canada? Spain? Mexico? South America? Away with these sophistical assaults upon the public school system of our great republic!

The Roman Catholic church is afraid to have her children taught standard and trustworthy history. Hence her effort to keep them away from the public schools and her hypocritical pretensions as to their religious or non-religious public school system of America. If the church and the family are faithful, the school may be silent on religious subjects and yet will every child be religiously educated. The closing of the day school on Saturday and Sabbath is a monumental tribute to religion. The act calls attention to Saturday as a "holiday" and Sabbath as a "holy-day." The silence of the public school and the closing of its doors on Sabbath is an imposing and eloquent reference of the whole question to the church and to the home. The day school, even without a word of direct religious instruction, becomes a testing place of the work done at home and in the church.

We need not be afraid to excuse the day school teacher from the use of the catechism or Bible, if we do our work well elsewhere. Religious power will tell in railway car, shop, and market without a formal religious service. If the teacher lack religious faith, the formal teaching of Christianity will avail little. If he be filled with it, its power will be felt in a score of ways. Of course where practicable let us have religious services in the day school. But where it is deemed best to omit them, do not let us lose heart. And above all we must not allow the Romanists to divide the public school funds, and thus destroy our system of education and our republican institutions.

In connection with the church, and under certain conditions organically a part of it, is the home. Erasmus³ pleaded for more private schools. That is what the home should be. Home is a school full of object lessons, setting forth in simple, comprehensible ways the wider world and the larger life. It should train children to self-respect, the habit of self-support, dignified views of life, and steadiness of purpose. Home should constitute itself a right-hand helper of

the public school. It should insist upon regularity and punctuality of attendance, carefulness of preparation at home, and frequent reviews of lessons taught.

First. The law of *desire*, which is so effective in binding a child to his books and his teachers. Curiosity may be excited. A sense of need may be awakened. Ambition also ministers to it. As Professor Cook of Harvard College says, "Every American boy cannot be President of the United States, but if, as our English cousins assert, he believes that he can, the very belief makes him an abler man." Parents can do so much toward developing this craving of the conditions which create knowledge.

Second. The law of *resolve*. The training of a very little child to the frequent exercise of will-power has more to do than most people suppose with success in study later on in the years of a boy's school life.

Third. The law of *definiteness and accuracy*. And here home may do much noble work by promoting every day observation of facts and by testing the child's knowledge to make sure that he really knows what he thinks that he knows. Professor Cook, whom I may quote once more, says that "success in the observation of phenomena implies three qualities at least, viz.: quickness and sharpness of perception, accuracy in details, and truthfulness." Home has opportunity to accomplish more in these lines than the school itself.

Fourth. The law of *moral conviction*. It is a great thing to feel that truth is worth having for its own sake; that knowledge gained but not prized as truth is of little benefit; that we should study for moral as much as for intellectual ends. It is here that mother's influence can most effectually be enacted, and many a man who has come to prize truth for truth's sake, owes this grace which cannot be too highly estimated, to his own mother's words and life.

5. The law of *philanthropic intent*. We should know that we may help. Education may develop a species of pride and of self-righteousness. It may promote a spirit of caste and of exclusiveness. I have been pained to find among scholars of a certain class, an unwillingness to allow to the mass of the people larger educational privileges. "It is not well to educate them above their business." "They cannot appreciate these things." "They will be less willing to serve, and less easy to be controlled." These are the reasons assigned by a few social and intellectual aristocrats of the day, for limiting the opportunities of "the people" or for refusing to lend liberal aid in multiplying such opportunities. All such views are as unchristian as they are un-republican. Every man has a right to be all that he has power to be, and every other man is in duty bound to help, or at least not to hinder, him in his effort. Our children should be educated to sympathize with all men and to help all men. An education that lacks this spirit is one-sided and deficient.

6. The law of *expression*. Children should be taught to tell what they know. They should be trained from the beginning in the art of reproducing — of telling, by tongue, by crayon, by pen, by action — the things they have observed and acquired; and this not in the ordinary routine of examination. "Examination," says Mr. Huxley,⁴ "is an art and a difficult one which has to be learned like all other arts." Concerning its abuse in our system of education, he says that scholars "work to pass, and not to know; and outraged science takes revenge. They do pass and they don't know." Whatever the formal teacher may do in the school room, parents at home may promote natural expression on the part of their children, by conversation, by letter writing, by drawing and painting, by recrea-

tive devices of various kinds. They may order the free conversation of the table and the fireside with educational intent. Collections of specimens in natural science, classifications of pictures, compositions on the common articles of daily use,—where they come from, how they are brought to us, or how they are made for us, what they cost, and and who are the people whose services combine to place them within our reach—these and like methods would enable a family to accumulate useful knowledge, to take delight in observation and reading. A distinguished teacher of chemistry once said, "To arouse a love of study in any subject (I care not how subordinate its importance, or how limited its scope) is to take the first step toward making a man a scholar."

The professional teacher need not be alarmed at this plea for the development of the teaching work of the home. Parents will never do that work so well as to be able to excuse the school-master. They may require better work at his hands and be better able to judge of it and of him. The success of the physician depends on the co-operation of nurse, housekeeper, cook, and children. The more they know and the more they can do, the more successfully will he be able to treat his patients. So will intelligent homes help intelligent teachers, and exalting the profession, render its services indispensable to the well-being of society.

This brings me to another special agency—the school. Of it I may not speak at any great length. It must supplement the best work of the best parents and be a substitute where parental effort is lacking or defective. Its tasks must not be so easy as to require neither resolve nor effort; nor so difficult as to paralyze with discouragement; nor so general as to render concentration impracticable. It should teach the rudiments of knowledge so well and make them so familiar that they need never be formally reviewed in the later years. It should cause children to distinguish between the mechanical processes of reading, writing, and ciphering, and those more important processes by which they acquire power to think, to reason, to accumulate, and to use information. It should ensure during the early years a broad view of the universe of truth and cultivate in children a taste for knowledge which shall grow to be a hungering and a thirsting after it. It should establish habits of daily observation, the power of intellectual concentration, and the wisest use of language in the expression of one's ideas, de-

sires, and determinations. A great work is that of the school and thrice blessed is the pupil whose teachers duly appreciate the power of their office.

Of another special agency I must speak briefly. The press is one of the mightiest forces for good and for evil in this world. It contributes to every cause—good or evil. It furnishes arms for friend and foe alike. The church, the home, and the school must learn to appreciate and to employ the press. Carlyle says, "All that a university or final highest school can do for us, is still but what the first school began doing—teach us to read." We are educated that we may be able to read; that we may know what not to read; what to read in haste and in fragments, and what to wade through with slow, deep, cautious, critical thought; what to mark for reading, and what to reproduce as seed in soil for one's own harvesting.

Parents cannot keep their children from the knowledge of the evil that is in the world, but they can repudiate a daily paper that is filled with prurient reports of crime. They can and they should make such bold appeal and protest against filth and corruption, that editors will come to know that there is an element in society, the moral sentiment and courage of which they cannot afford to ignore.

Bring books into the homes, the churches, and the schools—good books, wise books, immortal books, remembering their value as the "life-blood" of great spirits, and considering well the words of Ruskin: "We may by good fortune obtain a glimpse of a great poet and hear the sound of his voice; or put a question to a man of science, and be answered good-humoredly. We may intrude ten minutes' talk on a cabinet minister, or snatch, once or twice in our lives, the privilege of throwing a bouquet on the path of a princess, or arresting the kind glance of a queen. And meantime there is a society continually open to us, of people who will talk to us as long as we like; talk to us in the best words they can choose; and this society, because it is so numerous and so gentle, and can be kept waiting round us all day long, not to grant audience, but to gain it, kings and statesmen lingering patiently in these plainly furnished and narrow ante-rooms, our book-case shelves, we make no account of that company, perhaps never listen to a word they would say all day long."

Rome, February 12, 1887.

ARCHITECTURE AS A PROFESSION.

BY MRS. SCHUYLER VAN RENSSELAER.

The practice of architecture stands upon a different footing from the practice of the other arts. We enjoy the products of these, but it can hardly be said we *use* them, and we can do without them if we will. But buildings we use, and buildings we must have. Choice only comes in play to decide whether those who construct them for us shall be artisans or artists, "builders" or "architects." Therefore, however truly the latter name may be deserved, architectural artists cannot be artists only. Theirs is not a pure art, but a craft in which esthetic and practical elements meet and work together—in which not beauty merely but beauty *and* serviceableness must be considered. And they are never independent creators but always executives of the wishes of others, intrusted with a succession of tasks of very definite kinds. In short, when architecture is recognized as an art for which there is a wide spread need, it takes its place

among the liberal professions—side by side with theology, medicine, and law.

Thus, fortunately, it has come to stand in America to-day. Had one been asked twenty years ago which of our arts showed least signs of vitality, which gave the least promise of development into a stage marked by general seriousness of effort and by results at once good in quality and national in feeling, the answer would doubtless have been, Architecture. And had one then been asked in which of the arts our public took the smallest interest, the reply would assuredly have been the same. Yet to-day the average American architect (at least of the younger generation) is, I think, more intelligently in earnest with his work and better endowed for its execution than the average American painter, sculptor, poet, or musician. In no other art have we so many men who rise above the average with work that

is exceptionally good and, in the true sense of the word, original. And in no other has yet appeared a man who is so emphatically to be called a man of genius as the late H. H. Richardson'.

Popular interest is growing with the growth of things to feed upon. It has not quite kept pace with their development; the public does not yet appreciate at their veritable value the best among our recent buildings. But the most important sentiment is rapidly widening and deepening. Year by year we recognize more clearly the difference between true architecture and mere construction, and the infinitely greater value of the former. Year by year those clients grow in number who desire that even the most simply utilitarian of structures shall be made a work of art—even a factory, a railroad station, a warehouse, or a barn. We want more architects than our fathers wanted, and we require of them much more accomplished service. The builder's trade is as flourishing as ever, but above it there now stands a well established, highly honored, lucrative architectural profession.

One more path is thus opened to those young Americans who desire to put their brains as well as their hands to use. But it is not a path which should heedlessly be entered or which can easily be trodden to genuine success. Architecture has always covered a wide field—from engineering on the one hand to decoration on the other; and even he who means to devote himself to some particular part of this field must begin by learning something of its whole extent. Moreover, wide though it has always been, it is far wider to-day than in earlier centuries, and presents a greater variety of problems, and allows a greater diversity of materials and consequently of constructive processes. The use we make of iron, for instance, has vastly enlarged the sum of the knowledge that the conscientious student should acquire.

Let us see what would be the ideal education for such a student in our day and land:—

In the first place he should have a good school education followed by a full academic college course. Without this he will not be able either to study his art or to carry on his subsequent practice to the best advantage.

To study his art to the best advantage means, for instance, that he must acquaint himself with all the forms bequeathed by earlier ages, and must learn, not only what they are, but how they came to be and wherefore they were used. If he does not do this, he will be unable to use the elements of his art intelligently and easily when his own time comes to build; and to do it requires such a thorough understanding of the outer and inner history of nations as can only rest upon a basis of wide general culture. Again, an acquaintance with French, at least, among the modern languages is essential. And still again, the broadest, deepest cultivation is demanded for the fostering of that precious quality called *taste*.

Then, to practice his art to the best advantage, an architect must be able to meet any possible client upon equal intellectual terms. No other artist comes into such direct personal contact with his patrons. No other has such a need to understand what *they* want, as well as what he wants himself. No other is so dependent for a chance to do his best, upon his power to influence their judgment, to control their wishes, to fall in with and yet guide and elevate their tastes. *Tact*—which means a keen insight into other minds and a perfect control of one's own mind and tongue—is desirable in every relationship of life, but absolutely essential if one would succeed in architecture. And tact grows best and quickest through such commerce with cultivated men

of various aims and ages as college life supplies.

The next necessity would be a course of special training in one of our architectural schools; the best being those connected with Columbia College in New York City and with the Technological Institute in Boston. Two or three years are required for such a course which includes instruction in the history of the art, in mathematics and mechanics, in draughting and designing, and in various other necessary matters. This foundation gained, at least a year or two should be passed in the office of some practicing architect where theoretic knowledge is put to practical tests and where a thousand things are learned that no school can teach. Then and then only, a foreign journey be should made. Another year or two should be passed in some European school (preferably by far in the *École des Beaux Arts*, in Paris), and as many months as possible should be devoted to travel. And travel should mean serious study too. No superficial sight-seeing will serve the would-be artist's turn. Not the mere attractiveness of the things before him must fix his attention, but their usefulness with regard to the work he himself will have to do. He must examine new buildings as well as old ones, humble buildings as well as monumental, details as well as major features, and, it need hardly be added, methods no less than results. And he must familiarize himself with all those accessory arts and handicrafts which will be called upon to complete his future works, must learn what is meant by good decorative painting and sculpture, good glass and iron, wood carving, furniture and stuffs.

I dwell at length upon these necessities because they make it clear why courses of technical training, of historical study and of practical work at home should precede a European trip. To see before one has learned how to see is not to see at all. To learn before one knows what to learn is a waste of time and effort. "If you send a boy to Paris when he is fresh from college or even from an architectural school," I heard an architect say not long ago, "he will lose the best part of his opportunity. Every day he spends in an office before he goes abroad will show him *what he wants most to know*—will give him a new peg upon which to hang, ready for future use, some valuable fact or illuminative idea." Once I asked a young man who had been for several years with a prominent New York firm, why he had never been to Europe. He replied, "I can only count upon going once, and I am waiting till I know enough"; and yet he already knew so much that he had been entrusted by his firm with the design and construction of more than one important building.

This, I repeat, is the ideal education for an American architect to-day. It costs much money as well as labor, and consumes so much time that an independent start in life must be deferred till the thirtieth birthday is approaching. But it is the education which not a few of our best architects have thought essential. And though the proportioning of its years between home and foreign study may be varied, no great deduction from the total sum of those years can be made if the best is to be done for that inborn talent which, of course, I presuppose. In Mr. Richardson's day, for example, the facilities for thorough study at home were by no means what they are now. But he had had a four years' course at Harvard College before he went to Paris. In Paris he studied diligently for almost seven years. And, as during much of that time he was obliged to support himself by working in architects' offices, he gained practical as well as theoretic knowledge before he came home to make his start in life.

But ideals are not always possible of attainment even in education. Here, therefore, are some sensible words to

show the simplest and shortest rational way of getting an architectural training. They are quoted from a letter, not meant for publication, recently written by an architect to a would-be student.

"You are unwise to spend time or money in preparation for a business for which you may be entirely unfitted. Doubtless your architectural tastes are good. Then go to some library and look through the cuts in the architectural journals for the last two or three years and note the names of those architects whose work you admire. Write to some of these men and find who will receive you. It is customary in the larger towns for new pupils to pay for the privilege of office instruction (which they may or may not receive); but doubtless some one will be willing to receive you if you say, 'I wish to work for a few months until I can tell whether it is feasible for me to study architecture.' At least that was my good fortune (I stayed five years). There is great diversity in the management of offices. In some you will be able to see and hear all sides of the matter, and in others the work is subdivided and specialized so that it will take many months to gain a fair idea of an architect's many duties and perplexities; and these are what you must see for yourself to appreciate.

"During this probation you will learn to 'trace' and 'fill in' and will do well to stipulate for late morning hours (say 10 or 10:30) so that you may daily have some time to sketch and examine the work under way. This division of time is best because you will be less observed in the morning and will be on hand during busy office hours to see, hear, and learn. If you decide to enter the profession, take advice from different architects with regard to course of study and place of pursuing it. But do not bind yourself to anything that will debar you from office practice which you should pursue for some hours daily through your entire course. This will accustom you to that balance of work and study which every architect must maintain through life."

The advice contained in these last words is too narrow to be taken unless necessity compels. In the majority of cases a student would hardly have sufficient strength of mind or body to combine office work with *thorough* participation in the work of a school, supplemented as this certainly should be by much private reading and practice with the pencil. But one thing is certain: both practical knowledge and theoretical knowledge must be gained somehow and at some time. The more of each, the better; and the more strictly the one is made to fit into and supplement and illustrate the other, the better once again. If circumstances are such that no school can possibly be attended, a large amount of theoretic knowledge may yet be gained from books and photographs. Many architectural books are very costly, but some of the costlier are to be found in most public libraries; and a good workman in any branch knows that he can never spend his money half so well as upon the tools of his trade. And here I would insist again upon the absolute necessity of a knowledge of French. If it were a means of reading nothing more than Viollet-le-Duc's great "Dictionary", it would still be very needful. But in fact the larger part of the best extant literature of the art—technical, descriptive, historical, or simply suggestive of general aims and ideas—is closed and sealed to those who read English only. Moreover, if a man knows French, a brief stay—and the briefest is of priceless value—can be made at very small expense in that land which contains the best architectural school and the finest examples of both medieval and modern work. Travel on foot is the best as well as the cheapest sort for the student, but a difficult sort if he does not understand the local tongue.

The prizes now offered by the architectural profession are very great in the way of honor. And in the way of minted gold they are considerable, though not nearly so rich as those proffered, for example, by the law. But it is already a crowded profession; and at least in the large eastern cities it seems to be over-crowded. Experiences are seen to differ, of course, if one looks into them. I know of some firms in New York and Boston which have more business than they can well manage. And I hear of others, quite as long established, which at times are almost idle. I know of certain young men, newly out of famous offices or newly home from foreign study, who have started without delay upon careers that promise to be brilliantly successful; yet of others, equally well trained and able, who do not dare to "set up for themselves", but prefer the safe obscurity of subordinate service. The farther west one looks, the less crowded the profession seems. But then, the farther one goes west, the less, generally speaking, will be found the demand for architectural *art*. And as our new gospel of art was first preached on the Atlantic sea-board, it will also be found, quite naturally perhaps, that when important architectural service *is* required in the far west, an eastern firm is often preferred above all local aspirants. The very best chance for a young architect to day, I think, is to connect himself for a considerable time with some well-known eastern firm and then to "go west" with the prestige of its name behind him.

Social as well as geographical position also counts for something in the chances of success. So intimate is the temporary relationship between client and architect that we cannot wonder or condemn if the former sometimes chooses his executive chiefly for the reason that he is a friend or relative or that, although a stranger, he belongs to the same social stratum as himself. A single act of choice made for no other reason than this, may start a young architect on a prosperous career simply by giving him an opportunity to show the very best that he can do; while another, equally able to do well, may wait years for similar permission. For if he respects himself and his art, he will not be willing to engage in those unbusiness-like and undignified contests called "unpaid" or "open" competitions; and "limited," "paid" competitions, into which certain architects are asked to enter, are largely controlled by the same influences which affect definite private commissions. But it must of course be added that the best of chances will profit none but the capable. A man is lucky if he is promptly started in life with an order to build a big house for his first-cousin. But if he builds it big and bad, he can hardly reckon upon a continuance of even family patronage.

Personal bearing and address count for infinitely more in the long run, than the most "valuable connection." And this brings me back to the point I made with regard to general culture. Wherever the student's lot may be cast, however narrow may be his opportunities for technical training, let him try his very best to train his mind, his taste, his perceptions, and his manners. "Manners Makyth Man" was the device of William of Wykeham;³ and it was a singularly appropriate device for one who was not only a great prelate, courtier, and patron of education but also one of the very greatest architects England has ever borne.

When I speak of the necessity resting upon an architect to meet his clients, whoever they may be, on equal intellectual terms, and to influence, direct, and in a certain sense control them, I do not mean that he must have a mere glib tongue, still less that his attitude should be marked by the quality our boys call "cheek." I mean that his address should be of the same sort and his influence of the same

kind as those which distinguish the legal or the medical adviser to whom, within his special province, all other men naturally and gladly defer. Intrinsic force of mind and character, real knowledge, well based self-reliance, genuine cultivation, are the only grounds upon which such true power can rest. Any one who knew Mr. Richardson knows this. His personal force and charm were quite as remarkable as his artistic talent, and to their influence was very largely due the extraordinarily good opportunity which he secured for the exercise of this talent. Had his general education been less thorough he would have had a far less firm, comprehensive, and pliant grasp upon his artistic ideas. And had he been less the cultivated, silver-tongued, strong-willed yet genial gentleman, he would never have persuaded men to allow him to express those ideas so fully.

"How can a man build a house to suit a gentleman if he does not himself know how a gentleman likes to live?" These words, spoken the other day by an intending client, may seem both superficial and narrow in their bearing. But a deep meaning and one of widest application may be read into them. How can a man do intelligent, refined, and beautiful work in this complicated art unless he is himself intelligent and refined, and broad as well as keen in his perception of what beauty means? And why should he be allowed to try, in an art where the result is so permanent and so costly, unless he can clearly convince a client of his fitness?

As regards those inborn qualifications which must be considered before this or any profession is chosen, there is something important to be said.

Perhaps no one should paint or carve who cannot be reasonably sure of producing examples of the best work of which the chisel or the brush is capable. Perhaps a third rate painter or sculptor leads neither a worthy nor a charitable life. But architecture is a necessary trade as well as an art. Its work *must* be done, and as nature is not likely ever to give us geniuses in sufficient number to do the whole of it, the second or third rate architect is a very necessary and valuable citizen. All our architectural work cannot be great,

but all of it ought to be good; and fair intelligence, earnest study, and conscientious effort may make it good, though only a high artistic gift can make it great. Moreover, there is a business side as well as a practical and an esthetic side to architectural practice. The architect's relations with his clients upon the one hand and with his artisans upon the other, are very complicated and far-reaching and often involve the expenditure of enormous sums of money. To quote from the letter already once cited: "The architectural artist is frequently worried into an early grave by business details unless he is so fortunate as to meet and harmoniously combine with the other half of his professional being, the capable man of affairs." A student may resign himself to holding the place of business partner in a firm if he finds his talents unequal to a more conspicuous place, and may still feel that he is doing his art good service. Again, the management of those details of interior construction which involve the use of iron may be assumed as a specialty, or combined with business management if mathematical and mechanical, prove greater than purely esthetic, ability.

In conclusion I would say that an inborn "gift for drawing" is not so sure a sign of architectural ability as is popularly thought. Such a gift, if combined with others, is of course a valuable possession. But given good perceptive powers—and without these let us hope that no one will think of architecture as his profession—the hand can be cultivated to a degree of skill which will answer all fundamental needs. To sketch an old building charmingly is by no means synonymous with studying it intelligently or even with making a helpful drawing of its forms. A pretty original drawing does not necessarily mean a design for a good building, nor does the lack of ability to make such a drawing imply the want of constructive imagination. Half a dozen young men who have passed through his office can draw more beautifully than Mr. Richardson could; and during all the busiest years of his life he rarely took a pencil in his hand except to make a rough little first sketch or to hint at alterations in the drawings of his subordinates.

A STELLAR PAINT BRUSH.

BY CHARLES BARNARD.

None of the sciences stand still. There is a new chemistry and a new astronomy. When men first observed the stars, they saw in them only signs for times and for seasons. They were only time-pieces for counting months and days. Ignorant of what the stars might be, they also gave them mystic powers over life and death. If a certain star was in a certain part of the heavens on the night you were born, you would live a long and happy life; if Venus happened to be evening star the day you were married, Heaven help you, your wife would be cross or always late to breakfast.

With the centuries men gained common sense. It was found that by the use of lenses the stars could be brought apparently nearer and their movements could be studied. In the last few centuries there has grown up the science of the stars—astronomy. It was found that we live on a star that forms one of a small group called the solar system. Outside of our tiny little bunch of stars, where we swing only about ninety millions of miles from the center of the bunch, lay the unknown star-spaces so vast that our small system is like a pancake in a county.

Astronomy taught of distances and measurements and of

the fanciful names given to certain groups of stars, preserving in a curious inconsistency the fables of the early stargazers who saw a bear in one group of stars and a pretty girl in another. The new astronomy looks at matters in a wholly different way. The names of constellations are all very well; we must know the names of some few of the stars and we ought to be acquainted with the revolving members of our own particular little group. This, however, is not all. We gain wonderfully in our stellar outlook, if we know of what the sun is made, of what materials Aldebaran is composed, or learn that the Pleiades are not a group of close-bound sisters, but a number of worlds differing widely in size, distance, condition, and materials.

We have learned in our studies thus far that the light that comes from certain stars gives us the sense of color and that it also imparts heat. We have seen that by means of light we may know the composition of the light-giving stars, and we learned that the very elements that compose our bodies exist in suns whose light may be a thousand years in reaching our eyes. Taking the light of the great star we call the sun, as a convenient means of experiment, we learn

that light can be used to measure distances, that it can be split into its colored spectra, and that it has heat rays that are often invisible to our eyes. We now come to the most remarkable property of light yet discovered, showing that it has other properties that cannot be known to our senses, except through the effects of the light upon things about us.

A party of Harvard students many years ago were having a learned discussion over the question as to what sunlight might really be, and one more intelligent man among these thought it must be something that came all the way from the sun and gently hit every man in the eye. The objection was then raised that, if this were so, there should be quite a pile of light at the foot of every wall whereon the sun shone, and that, if it were not for the fact that stone walls were pretty strong, they would be knocked down or otherwise damaged by the light falling on them. History is silent as to what conclusion they came.

It is certain, however, that quite unknown to themselves they hit upon a grain of truth in regard to the effects of light. It is true, the sunlight falling on a stone wall does not seriously damage it, yet it does affect it, and were the wall composed of certain materials it would undergo a most wonderful and startling change the instant the rays of the rising sun fell upon it. Not alone does the light make all things visible to our eyes and paint every flower in color after its kind, not alone does the sun keep us alive by its heat, but it silently affects everything, in greater or less degree, that it touches. For centuries this effect was noticed when, as the housekeeper said, "the sun had faded her garments." The faded dress was in some way affected by the sunlight, and even a wooden house left unpainted changed slowly in color in years of sunlight. Now that we understand it we can use this property of light to search out the secrets of the heavens. This property of light has given us, like printing, a new art "preservative of all arts."

Procure a few cents' worth of bi-carbonate of potash from the druggist and drop a few pieces in a bowl of water till it is colored a deep orange. Then dip a sheet of white paper in the water, or lay it on a board and smear the paper with a sponge dipped in the solution. Let the surplus water drain off and then hang the paper up to dry in a dark closet. The next day the dry paper will be stained a pale yellow. Lay it down in the full sunlight and put a pair of scissors or any other object upon it. In a few moments the paper will slowly grow darker, the yellow changing to dark brown. Lift up the scissors and there on the paper will be an image of the scissors. All that part of the paper shaded from the sun whether by the hand, a leaf, or a piece of lace, etc., will be unchanged, thus forming an exact figure of the shadow of the object. Leave the paper in the sun and the figure will gradually darken and the paper will become of a uniform dark brown color.

Here is plainly a change wrought in the stained paper. The effect is caused by the sunlight and independently of the fact that it be warm or cold, at least so far as we can discern, the effect being the same in winter or summer. Place a piece of the prepared paper in the sun and cover it with a sheet of red glass and this change in its color will take place, very slowly or stop completely. Arrange a prism in a dark room so as to throw a spectrum of sunlight on a white wall. Hold a piece of the prepared paper before the blue end of the spectrum and it will be changed. Hold a piece at the red end and it will not be affected.

Here is, indeed, a most remarkable property of light. This effect is called an actinic effect and, as can now be readily guessed, this effect is the basis of the great modern

art of photography. It is through this property of light that every light-giving star becomes a paint brush not only to picture its own face and history, but to make all things in the universe subjects for stellar painting and giving to even a child's hand more cunning than the greatest of the old painters ever dreamed of gaining. By means of the actinic power of light we can picture the infinitely great and the infinitely little, can copy the features of the great nebulae in Orion, picture the ornaments on the wing of a gnat, and draw the face of things not seen by the eye of man.

The alchemists in the Middle Ages, in their blind and, as we now know, mistaken search for the philosopher's stone, stumbled on many truths in nature that in wiser times were recognized as belonging to the science of chemistry. Among the facts gathered thus at haphazard was the useful one that a compound of common salt and silver nitrate had the singular property of turning black the moment it was exposed to light. To-day some form of silver compound makes the basis of the great art of photography. The curiosity of the Middle Ages has become the tool of to-day and we have put in every man's hand a stellar paint brush that moves with a hundred times the rapidity of lightning and copies with precision every object placed before it.

The art of photography is so familiar that we scarcely notice its relation to the stars. We hear every month of new uses to which it may be applied and almost cease to wonder at its marvelous progress in the last few years. We know that it is used in every art and that it has created new arts. We need hardly stop to consider it at all, because so much is said and written almost every day in journals and magazines. Let us turn to its wider aspect as the paint brush of the stars.

Photographs of the moon that have been taken through telescopes are familiar enough. We can find copies at the dealers in photographs, and the fact, remarkable as it really is, no longer excites wonder. So many more wonderful things have been done within a few years or even months, we forget the portraits of the moon in looking at new pictures of the nebulae that we cannot even see without a telescope. Even the spectroscope, recent and wonderful as it is, seems now an old affair. We turn it to a star and see its light drawn out into a colored band. The instrument is turned to another star and we see a very different band. With infinite pains, drawings have been made of these spectra so that we can place them side by side for comparison. Photography now comes in and gives us exact copies of star spectra and even of whole groups of spectra seen side by side just as the stars themselves appear side by side in the heavens. By the aid of these stellar photographs we can compare the glory of one star with another.

By such pictures the astronomer tells us, not alone the materials of a star, but its age. He points to one picture and says that is a new star, another, like our own sun, is a middle-aged star, that still another is fading, its fires growing cold. These terms the astronomer, as we know, uses in another sense from ours. A young star, he means, is one relatively young, a few million years or so in its age being no more than a week or two in a growing boy's life. Moreover, these photographs of star lights tell something, comparatively, of the size of stars. They will not indicate that any particular star is a hundred times bigger than our sun, but that it is much larger, a thousand miles being, like a fraction of an inch in a house lot, too small to bother about. These are but hints and suggestions of the value of this silver brush with which the modern astronomer paints the

stars, telling in one picture their size, condition, temperature, materials, and age.

The amateur photographers among the C. L. S. C., and there are now many of them, are well aware of the difficulty of taking a photograph of a dark room like a dimly lighted church. When the camera is set up in the main aisle and pointed at the chancel there is nothing to be seen on the ground glass unless it be the spots of light reflected from the railing or the gilt edge of a book. The photographer is not discouraged for he knows that, while the eye may see little or nothing, the sensitive plate will be affected by even the dimmest light under the shadowy arches and in the dark corners. He gets the focus from some bright object as best he can and then leaves the camera exposed perhaps for hours in the dark church. The "long exposure", as it is called, gives a picture showing every detail in the dark shadows, and the picture represents everything in the church while in the camera itself little or nothing can be seen. The sensitive plate will do even more and will copy things that cannot be seen at all, and it is this fact that has given to astronomy a new field of work and widened the universe by countless millions on millions of miles.

The first star-gazers looking on the sky at night thought of it as only a dome set with lights, the dome being comparatively near us and all the stars being at about the same distance from the ground. This is the common optical illusion of the sky at night. To such observers the universe was very small. It consisted of the flat earth on which they stood and a concave shell stretched over it. What was beyond it was the unknown and unknowable. They did not trouble themselves to think of anything beyond the stars and, if they did think, fancied, probably, it was mere void and waste space of no interest to any man.

By lying upon the back and looking steadily up at one star overhead, it seems to recede to immeasurable distances. This gave, no doubt, to the first observers a new idea of the size of the universe. With the discovery of the telescope came a wonderful widening of the heavenly horizon. It was shown that the nearest stars were millions of miles away. How vast was the universe then! Then came the

mapping out of our solar system, but with it came the discovery that this group of stars was as a single bunch of grapes in a great vineyard. Outside of our tiny family were the so-called fixed stars which were other worlds and suns. With every new telescope came the discovery of stars so far away they could not be seen by the naked eye. In fact, it became one of the common facts of astronomy that the telescope showed many more stars than could be seen by the eye and that, therefore, the universe was far larger than had been thought by those who did not use the larger telescopes.

Now comes, by the aid of the stellar paint brush, a new widening of our horizon. No man can guess, much less measure, the distance of the faintest stars seen in a telescope. All we know is that there are stars off there somewhere. Is that the end? Do these stars really lie on the outer edge of the universe? Is there nothing beyond them? How big is the universe? Where has the Creator's hand not reached? There are no figures that can express to our minds the distance in miles of the most distant stars seen in a telescope. There are, perhaps, men of science who can grasp such figures. Plain folks, such as you and I, cannot. We are mentally tired in trying to jump over the few milestones of our little solar system. We can only go out to these confines of God's universe in thought, not in measures of distance. Yet the astronomer, perhaps, within the last few weeks, has put his camera behind his telescope and left it there to gaze into the infinite dark. The sensitive plate sees with more than mortal eyes and records the invisible. What does the picture from a long exposure tell of the outer spaces of the universe? Only this—more stars. Stars beyond the reach of telescopes, stars we may never see. There is no end to the universe that we can discover. The camera goes far beyond the telescope into the infinite depths and tells us of other suns like our sun. The stars themselves thus tell us that the Creative mind has worked there beyond and outside of all we can see. Thus it is that photography has proved that there is not yet any distant place where there is no God.

STUDIES OF MOUNTAINS.

BY ERNEST INGERSOLL.

VIII.

INFLUENCE OF MOUNTAINS IN HUMAN PROGRESS.

It is a remark of Ruskin that the spirit of the hills is *action*; that of the lowlands, *repose*. This is a poetic embodiment of a truth in sociology as well as in art. Mountaineers are men of action, and from their heights have radiated the lines of human progress in all its varied aspects,—political, social, and religious. As the hills themselves stand above the general level of the surface of the globe, so do the men of the hills stand prominently forth from the general plain of history. This, however, becomes less and less conspicuous as civilization spreads and deepens, for refinement tends to wear men and nations down to a level, as nature, always smoothing the roughnesses of her early work, perpetually grinds away the physical eminences, and reduces them nearer and nearer to mediocrity. In both cases the result is reached by building up the low, quite as much as by diminishing the high.

We have already seen that the best conditions for human health exist at moderate elevations; and this most favorable

climate includes, and is supplemented by, the stimulus to exertion breathed with the air of the breezy hills and inherent in the picture of the loftier heights beyond, forever challenging the adventurer. This stimulus is a circumstance of great importance when contrasted with the inertia belonging to the humid lowlands.

It is now generally conceded that historical man originated in the tropics of Asia; yet it is plain that the earliest men who impressed themselves upon their fellows, and so began the chronicle of humanity, were inhabitants of northerly highlands. We have no better explanation for the earliest manifestations occurring there, than to assign them to the stimulating influence of the environment. It is fair to do so. Apart from the enervating heat, several circumstances would conspire to limit activity (which is the root of progress) as long as man remained an occupant of tropical lowlands. The human animal there finds his wants almost as fully supplied by nature as does the brute animal. No clothing is required, or no more than leaves and plaited grass supply. Sufficient shelter may be had by wattleing

together a few broad leaves or clearing out the hollow of a tree or a sea-worn cave. Edible fruits and roots are plentiful the year round; the sea-shore abounds with molluscan and other soft-bodied food; fishes are cast up by the tide or can be caught at every river-mouth by the simplest contrivances; birds may be killed and their eggs gathered with little trouble. Not even fire is needed. All the needs of primitive existence are satisfied so easily, desire supplies no motive for exertion to the unawakened mind.

But gradually its natural increase must have pushed population more and more beyond early boundaries, until at last it swarmed upon the foot-hills and reached the higher plateaus. Very likely men did not choose to dwell in these, at first sight, inhospitable places, but finally were obliged to by the pressure of the now populous lowlands. Here nature was less beneficent, and these primitive frontiersmen to sustain life were compelled to exert themselves far more than their ancestors had found needful, or their brothers on the warm and fruitful coast were doing. To obtain and preserve fire for warmth and cookery, to make shelters able to resist storm and cold; to overcome the larger animals needed to supply food and clothing adequate to their more vigorous climate; to provide in summer for the winter, by learning to cultivate grains, fruits, and vegetables, and by domesticating useful animals;—all these new demands brought men together, placed them in new relations, and promoted a constant growth in ideas, in skill, in bodily strength, and in individuality. To meet new necessities, arose new powers; with new powers came new cravings; and the effort to gratify these developed a steady enlargement of mind and vigor of character.

The mere widening of the physical horizon would tend to widen the mental one. Dwellers in the low jungle could only be aware by hearsay (almost invariably distorted by terrorizing superstition) of anything beyond their own small locality; while men on the hills could look abroad and be tempted to wander on by seeing other hills on the horizon; and, finding beyond these still others, would begin wonderingly to understand something of the spaciousness of the earth, and feel the stirring of a desire to explore and possess it. Such men would be hard subjects to hoodwink with priestly guile; and far harder to enslave than those who did not realize that there were any places of refuge outside their forest or bit of coast. The hill-people could say to themselves, "If we are not comfortable among our neighbors, here, we can move to those more thinly-peopled ridges out yonder, and live by ourselves."

Thus that love of liberty which has ever characterized dwellers in mountains was engendered. From the very beginning, no doubt, was felt, also, that vague yet real fascination which mountains have for all men born among them, or even who become well acquainted with them. This love of his mountain home has been the mainspring of this invincible spirit which has prompted the hill-man to fight for his hearth-stone as the lowlander has rarely done, and has made the fire upon that hearth-stone a kindling-place of revolt in a thousand struggles against despotism.

The men of the uplands were naturally and easily conquerors. Nurtured in a climate promoting activity, they were muscular and tough, inured to fatigue, courageous in facing hardships and natural difficulties, possessed of resources and abilities that the indolent lowlanders never needed nor dreamed of, they steadily overcame them, and spread into all plains and sea-coasts. There they would settle, and while, perhaps, gazing in other directions, would forget warlike arts, and presently be themselves conquered by fresh incursions of mountaineers, fierce and stern like

their alpine storms and resistless as the avalanche.

Ancient history, not only, bears out this sketch, but modern chronicles and the aspect of the uncivilized world to-day, as well. Who are the most powerful and independent Africans of our time?—The mountaineers of Nubia and Abyssinia. The Atlas range still harbors the Kabyles, whom Pagan, nor Saracen, nor Christian has enthralled. The Zulus² and Kaffirs³ of the mountains in the south have made war a hard business for our best captains; and Africa's slave-exiles have gone from the river-mouths and lake-basins, not from the sturdy hill-tribes.

Look at South America. The boundless forests of the Amazon, and the treeless pampas of Patagonia have produced only worthless and degraded savages over four-fifths of the continent. Beside them, in the midst of the Cordilleras, developed prehistorically an almost civilized people, dwelling in cities of stone and brick, cultivating many sciences and arts, and exercising an organized government under the incas⁴ of Peru. What reason can we give for this contrast in advancement between races substantially alike, except the stimulating effect in one case of the mountains? Southward, the Araucanians, occupying the Sierras of Chili, were not so far advanced as the Peruvians, yet were so well-fortified, and so indomitable, that they never were conquered by the Spaniards, nor have been to this day, in any real sense.

A similar story belongs to Mexico. Cortez⁵ and Pizarro⁶ met with little trouble in overrunning all the West Indies and the coast-countries; and the natives rarely showed resentment or made revolt, afterward; but it took all the army discipline and enginery the Spanish could summon to subdue Montezuma's⁷ highlanders.

The same rule held in North America. The Indians who gave the early settlers most trouble in the East were those who lived along the Appalachian heights from the White Mountains of New Hampshire to the Black, in Carolina,—Sacos, Mohawks, Shawnees, Cherokees. It has been so in the West. The red-skins who sunned themselves in the warm and bountiful valleys of California and Oregon offered little resistance to the whites; but what of the Utes and Sioux? Travel, as I have done, from the dwarfish, mild-mannered, fish-eating Makahs or Puyallups on Puget Sound straight westward to the buffalo-hunting Kalispelm, and into the mountain-girt hunting grounds of the fierce Shoshonee and Dakotan tribes, and note the differences between the people at the mouth and those at the head waters of the Columbia basin in both physique and moral stamina. The coast people have their excellences, but they are not of a progressive or heroic kind. The mountain tribes would think it child's play to go to war with them; and in the same way the Tirnne terrorize the Eskimo of the Arctic tundras.

How does this principle apply to ourselves? We are Indo-Europeans, or Aryans. The head of that race is, as occupants of the great table-lands about the sources of the Oxus, high on the shoulders of the snowy Hindoo-Koosh. They were a pastoral people, living with their herds and flocks under the leadership of patriarchs, while all the rest of the world were still hunters and fishermen, save only the progenitors of Egypt. Then the Aryans began to move westward in multitudes. The origin of these migrations, which followed one another, at intervals, wave upon wave, need not be asked here. One great branch, turning southward, crossed the Indus and gradually overspread India, subduing, driving out or amalgamating with, the aborigines, whose remnants can be detected only in some of the hill regions of Hindostan.

Another great wave of migration peopled Persia and spread on south of the Caspian Sea into Asia Minor. Centuries passed, and the Aryans had pressed on and occupied Greece, Italy, all Europe, where the earliest comers (Celts) established themselves all along the Atlantic coast and its adjacent islands.

A third path of Aryan migration was northward of the Caspian and across the Russian steppes to the great plains between the Baltic Sea and the Arctic Ocean, driving before them the Lapps and other Mongolian aborigines. Meanwhile, between the Black and Caspian Seas, "on the frosty Caucasus," another remnant of aboriginal life had been left as an island; and these mountaineers have kept their country and their immemorial language to themselves until now, though empires have been reared and razed around and sometimes over them. "The Georgian race," says Commander Telfer, meaning these indomitable people of the Caucasus, "is distinguished by some excellent mental qualities and is especially noted for personal courage and a passionate love of music. The people, however, are described as fierce and cruel. . . . Physically they are a fine athletic race of pure Caucasian type; hence, during the Moslem ascendancy Georgia supplied, next to Circassia, the largest number of female slaves for the Turkish harems and of recruits for the Osmanli armies, more especially for select corps of the famous Mamelukes." They were the Iberians of ancient history; and, with a group of surrounding tribes belonging to the same linguistic stock, have stood practically independent and unservile, no matter whose standard nominally floated from their peaks.

Aryans then overspread all Asia (except the Mongolian East) and Europe, save only where they were matched by other mountaineers, as in the Caucasus and in Arabia, for the dark slopes of Lebanon were a barrier between the sons of Japhet and the sons of Shem. And it is curious to scan the course of subsequent history in this light, and mark how locally mountaineers were continually supreme, until the very recent spread of intelligence and machinery gave the lowlanders an equal chance. Babylonia and Assyria were overturned by possibly ruder, certainly stronger, Aryan hordes, who came down from Bactria into the populous valleys, and founded new realms, better than the old. The chief power in the earliest history of Asia Minor was Phrygia, "occupying an elevated plateau bounded north and south by mountain chains, and intersected here and there

by rocky ridges."

Next came Greece, whose Olympus was the apex of the intellectual world; and under the shadow of Italy's northern Alps and Appenines, Etruria appears, teaching civilization to those southern Roman neighbors who were afterward to overcome her and all the rest of the world, worth the having.

After this it was brains rather than muscle which told in Europe; and for a thousand years mountains and plains alike acknowledged Caesar's sway. But how easy was Rome's conquest in desert Africa, flat Gaul, and open Spain compared with her trouble in the Pyrenees where the unconquered Celts still held their ancient strongholds, and in the rugged defiles and crags along the Danube and the Rhine.

At last it was the men from these mountains of eastern Europe, and from rough Armenia, who wrested one by one the outer provinces away from decadent Rome, and finally overran her very capital; and when, later, there came divisions in their own camps, it was always the highlanders conquering the lowlanders, even though naval advantages or wealth and machinery enabled lowland kingdoms, like Holland, to enjoy long periods of power, while certain small and feeble peoples, barricaded against the outer world in a fortress of mountains, have been able to hold that independence for which they deemed no sacrifice too great. Who has long enslaved the Afghans? or the tribes of Caucasus or the Balkan peninsula? the Magyars and Tyrolese? or the Swiss? What romance of fortitude and heroism clings, in our own history, about the very name of Scottish Highlander! Even lately, mountainous Germany has overcome level France; and in our own Civil War that half of the country which had the mountains, came out victor.

It is true, of course, that a thousand other causes combine to bring about the phenomena of history I have alluded to; but a coincidence as uniform and frequent as this I have cited, between mountains and progress, must have some significance. At least it shows a remarkable influence exerted by their surroundings upon the character of those who dwell among the sublime hills, not only toward a cultivation of physical hardihood (and statistics show that both animals and men are actually larger on the average than those of the same kind in lowlands), but toward deepening of mental gravity and religious feeling, the latter often tending strongly toward gloom and fatalism.

SUNDAY READINGS.

SELECTED BY CHANCELLOR J. H. VINCENT, LL.D.

[May 1.]

Have we fully retained the wholesome intensity of conviction that, ages ago, inspired persecutor and martyr alike? Where is the robust character that springs out of a strong and overmastering principle? In eras less tolerant was there not, to say the least, an equal passion for truth and an equal readiness to suffer for it? May not a student of the Christian diplomacy connected with the Eastern question and the dominion of the Turk, in the last decade of years, occasionally revert with unwonted admiration to the unlettered crusader centuries ago, who sold his possessions, and went forth, sword in hand, to defend the pilgrim to the Lord's sepulcher and to rescue the holy places from defilement? Soldiers of the Cross, like Godfrey of Bouillon and Robert of Normandy, might stand a comparison, possibly,

with Christian sovereigns, like Nicholas of Russia and Louis Napoleon, who lately waged war in the East, whether to subvert or to uphold the sway of the Mussulman. Is our Christianity, on the whole, of a loftier type than that which belonged to such unrelenting haters of false doctrine as were the Covenanters of Scotland, the praying legion of Cromwell, the Huguenots of France chained to the galley, or bleeding on St. Bartholomew's Eve? In their piety, at least, there was nothing insipid.

In short, has our vaunted toleration at all times the ring of the true metal? Grant that there is now a better perception of the rights of conscience, a clearer discernment of the wrong, as well as the impolicy of using force to dislodge mental error; a more generous allowance for the misleading influence of education and circumstances; a more

rational view of the province of the civil authority, and of the limit of one's responsibility for the mental state of his neighbor. Grant that compassion and a reluctance to inflict pain have gained upon habits of feeling more harsh and less Christ-like. Nevertheless, there remains the question, how far the current liberalism springs out of less worthy tendencies; what is the proportion of the gold to the dross; what are the criteria for distinguishing a genuine catholicity, such as the New Testament approves and enjoins, from a spurious substitute having no good title to the name?

[May 8.]

Yet who needs to be told that there was more in the Gospel than a series of historical occurrences, however stupendous? There was a meaning, a design, an effect involved in them. Jesus died *for our sins*. He was raised for our justification. Paul saw in these facts the redemption of mankind from sin and from death, temporal and spiritual. He saw in them a newly created humanity, brought back to God and to eternal life in fellowship with Him, by a divine Savior who made Himself one with us that He, a victor over sin and over death, might lift us into the oneness which He had with the Father.

It will clear me of all suspicion of giving you a sectarian interpretation of Paul, if I quote the words in which the substance of the Christian religion is set forth by James Martineau. "The sense of *sin*—a sentiment that left no trace at Athens—involves a consciousness of personal alienation from the supreme goodness; the aspiration after *holiness* directs itself to a union of affection and will with the source of all perfection; the agency for transferring men from their old estrangement to a new reconciliation, was a person in whom the divine and human historically blended; and the sanctifying spirit by which they are sustained at the height of their purer life is a living link of communion between their minds and the Soul of souls. This was the circle of ideas in which Christian sentiment revolved."

The Gospel which Paul preached embraced the incarnation, the atoning death, the heavenly reign of Jesus the Christ.

Our fathers bowed to no dominant systems of belief. In their country parishes they pondered the great themes of religion. Themselves independent in thought, they respected the independence of others. They contended in manly debate for their own convictions of truth, but they shunned ecclesiastical division until, as they believed, the one foundation was attacked. One of our chief dangers is that of falling a prey to faction. Our colleges and schools will be of little avail to preserve our strength as a religious body, in case, like the Greeks of old in their political life, we allow the spirit of faction to break us in pieces. . . . The one solvent of all difficulties, theoretical and practical, is LOVE. God is love. His eternal love is the ultimate ground of all our hope. He so loved the world that He gave his only-begotten Son. The Son loved us and gave Himself for us. We know that we have passed from death unto life because we love the brethren. Now abideth faith, hope, love—these three; but the greatest of these is love.

[May 15.]

. . . The scientific spirit, which prevails in our day is not in itself in the smallest degree anti-Christian. The desire to attain an exact, methodized, exhaustive knowledge of the world in which we live, and of man its inhabitant, is natural. It is irrepressible. It is praiseworthy. The scientific spirit has come to stay. Since the inductive method of investiga-

tion, by the influence of Bacon and others, became dominant, since philosophy at the epoch of Descartes⁵ broke through the bonds of authority and assumption, it has become clear that the human mind will search with a fearless and penetrating glance every field open to observation. The curious intellect of man will explore every mystery that admits of being laid open, and knock at every door that is not hopelessly locked against its approach.

One goal that science, in the large sense of the term, is pursuing at present, is the discovery of the genesis of things. The genesis of the stellar universe, of the earth, of life in the earth, of man on the physical side, of consciousness and the faculties of reason and conscience, of human society and civilization—this one word contains the absorbing theme of scientific study. The only one thing that the Christian believer has to do is to see that the scientific spirit does not stifle other functions of our nature, having an equal right, and even superior as a source of human dignity and well-being, and to see, moreover, that improved hypotheses upon the origin of things, and illogical inferences which are derogatory to religion, are not suffered to pass into the current coinage and be mistaken for the verified products of science.

[May 22.]

Evolution is a word of indefinite and various meaning; but if it be not used as a cloak for an unscientific pantheism, either materialistic or metaphysical, it simply denotes what is deemed to be the *method* of nature; of the creative, presiding, directive energy, it says nothing. In truth, science cannot clash with religion; for science has nothing to do with religion. The minister, in saying of one who has died, that it pleased God to take him out of this life, and the physician who reports that he died of typhoid fever, induced by exposure to damp air, do not contradict one another. One statement does not exclude the other. The religious view and the scientific are not mutually exclusive; they are complementary.

It is the business of the man of science to search out what we call second causes, the antecedent of everything that occurs, the links that connect phenomena. Do not timidly exhort him to abjure his function. Do not defend religion by taking the atheistic view that God is evidently active only at points of beginning, or where there is a break in the series. Render unto science the things of science, and to religion the things of religion. When a scientist or philosopher, like Herbert Spencer,⁶ deftly substitutes "force" for "power", and, taking his clew from external nature, and not from the will—where alone we have an experience of power and whence alone we derive a notion of it—deduces a scheme compounded of pantheism and positivism, in which there is no room either for personality in God or a free personality in man, and in which all *moral* history by easy inference is transformed into *natural* history, nothing is required but to point out the sophisms at the core of such a system, that deprive it of scientific validity. But true science is responsible for no such aberrations.

[May 29.]

For what is the theme that chiefly engages attention? Is it not Jesus Christ and His life and work among men? Where, for example, is the Arminian⁷ controversy which for two centuries agitated the Protestant churches? The disciples of John Calvin and the disciples of John Wesley have hung up their armor, and have almost forgotten, for the time at least, the old conflict. This and other topics, never without importance, but once held to be of a tran-

scendent interest, have retired into the background. It is a very significant fact that elaborate biographies of Jesus, one after another, from different points of view, have appeared in recent years, especially in Germany, in France, in England, and in America, the countries where religious inquiry is most active.

The vast circulation of heretical works on this subject, like those of Strauss⁸ and Renan,⁹ show the absorbing interest that gathers about it. Evidently the Man of Nazareth is the cynosure of all eyes. "What think ye of Jesus?" The inquiry is on the lips of every thoughtful man. Believer and skeptic alike find it impossible to forget Him. Nor is it a simple curiosity to ascertain exactly how He lived and what He did. It is more than the external side of His biography which men are seeking to explore. . . . The established formulas respecting the person of Jesus remain undisturbed. They come down to us, a heritage from the ancient church, the fruit of the great debates and investigations of the first four centuries. But their value is

largely negative. They are the church's protest against Ebionitic and Apollinarian extremes—against the denial, on the one hand, of His divinity, and on the other, of His real kinship with men. But how to conceive of the inward consciousness of Jesus, of His unique inward relation to the Father Almighty, at the same time that He was human in the modes of his thought, in his experiences of feeling, in his conflict with evil, in a word, the real problem of the Incarnation; this is the subject now of supreme interest, an interest not merely theoretical but closely practical in its nature. . . .

This concentration of thought upon Christ is a fact auspicious in the promise it contains that the cardinal truth of Christianity is to hold its commanding place in theology, and that differences on minor points are likely to have less influence as a divisive element in the Christian family.—*Professor G. P. Fisher, D.D., LL.D. A Sermon on I. Corinthians III., 11.*

WOMEN IN THE PROFESSIONS.

BY JULIA WARD HOWE.

MEDICINE, THEOLOGY, AND LAW.

In the sense in which King Solomon says that there is "nothing new under the sun", we may say that the work of women in the learned professions is not new. In ancient Israel, Deborah administered such law as was to be had. In ancient Rome, the vestal virgins¹ were the fiduciaries of the most important public trusts. The sibyls² and priestesses of old, the saintly women of the Hebrew and early Christian churches exercised a ministry appropriate to their day and generation. Frequent in history we find the medical woman, often held to be a magician, sometimes burned and punished for witchcraft, but recognized as a practitioner of the healing art.

It may be said that true civilization follows in all things the most conservative leadings of nature, but fills out the faint or imperfect sketch from the materials gathered by human experience. So, the offices connected with the leading interests of humankind, at first filled by some special and individual inspiration, in time become systematized into definite agencies, the training for which in this day of the world is open to women as well as to men.

Of the three professions of which this brief paper is commissioned to treat, those of medicine and theology seem to have commanded the attention of women both earlier and more fully than the third, jurisprudence. This fact may be ascribed partly to the influence of demand upon supply, and partly to natural predilection. The care and cure of bodily infirmity, appealing immediately to the sympathies, and very dependent upon them, would in all stages of society lie very near the domain of womanly activity, if not actually within it.

The cure of souls would be suggested by the study of physical ailments and would be very congenial to the religious element which so strongly characterizes the female sex. When the woman goes on to deeper reasoning and observation, she will naturally inquire into the causes of the evils which torment and distract society. To find them, she must examine existing laws, and ascertain whether they are just and equal, and whether they are fairly administered. So, the woman would reach last the conclusion that the laws which govern the community are a fit subject for her

study. Once arriving at this point, however, she will not go back from it. The legal profession is a dry and laborious one, both in its acquisition and in its practice. It imposes upon its followers great tasks, and confers great rewards in the way of intellectual training and of moral instruction.

In the constantly increasing light of the nineteenth century, we may surely hope to see women participate largely and acceptably in its trusts and offices. Even in Athens of old, Plato recognized the judicial mind as a gift in which women were not lacking. The age which has produced Harriet Martineau,³ Frances Power Cobbe,⁴ and Millicent Fawcett⁵ should need no further proof of woman's ability to understand both the spirit of law, and the true method of its application. In order to adhere to the order just explained, we will first consider the subject of women in the medical profession.

Little objection is made nowadays to the participation of women in the practice of medicine; and the impression is very general that all the obstacles which once barred their entrance into this walk of life have been removed. Such is not the case. The prejudice encountered by women in this direction was very strong at the outset, and the difficulties thrown in their way were to be attributed mostly to gentlemen of high authority in the profession.

In the abstract, no valid objection could be made to the study and exercise of the healing art by women, upon whom the care of the sick and of the helpless so generally and naturally devolves. When, however, the body of male physicians was invited to open its ranks for the admission of a new class of candidates for honor and employment, they showed, with brave exceptions, a great unwillingness to do so.

The earliest female practitioner of medicine of whom I have any knowledge is Dr. Harriot K. Hunt, whose labors in this line date from the year 1835. Dr. Hunt was no graduate of college or of a medical school. Her knowledge of the medical art was derived in the first instance from the tuition of a friendly physician, in whose family she resided for some years. It was largely supplemented by study and experience, and her practice in time became extensive and lucrative. In the year 1860, Dr. Hunt issued cards in com-

memoration of what she called her silver wedding with the profession to which she had said, "Till death do us part."

The Blackwell sisters, Elizabeth and Emily, were the first women in this country who received a regular medical education. When Elizabeth Blackwell determined to pursue the study of medicine, she was able to gain admittance at one medical college only, that of Geneva, New York, from which she graduated in 1849. Desiring to obtain a further knowledge of her profession, she had no alternative but to visit Europe. In Paris, she had access to the best *cliniques* and the highest instruction. She remained abroad during three years. Her sister Emily was allowed to follow her studies in the medical school of Chicago, but was obliged to go to Cleveland to obtain a degree, a strong opposition having begun to manifest itself against the admission of women to medical schools and colleges. A policy of exclusion from them was thereafter adopted, and this led to the establishment of separate schools of medicine for women.

The Woman's Medical College of Pennsylvania received its charter in 1850. During the first ten years of its existence, the instruction furnished by it was simply didactic, while the necessity for clinical illustration and experience made itself more and more felt. At this period, no woman was allowed to enter a Philadelphia hospital as a medical student. Dr. Rachel Bodley, who for thirteen years past has been dean of the faculty, says in her last year's report: "It will always be remembered with gratitude by its officers and alumnae that the life of the College was once saved by a band of women." Three women, led by Dr. Ann Burton of blessed memory, became the first board of management of the Woman's Hospital of Philadelphia, whose establishment in 1861 was due in a great degree to their pure and disinterested efforts.

The objects of this hospital, as stated in its charter, were three fold, viz.: the treatment of the diseases of women and children, and of obstetric cases; the furnishing of clinical facilities to women engaged in the study of medicine; and lastly, the practical training of nurses.

The record both of the college and of the hospital shows that the important objects thus set forth in the inception of the enterprise have been steadfastly pursued and in great measure attained. Beside the number of competent practitioners who have been trained and sent forth by the college to labor in various parts of this country, twenty out of the forty medical women missionaries who have been sent from America to India, China, and Japan, owe to it their medical education.

A medical college for women was established in New York in 1865 by Drs. Emily and Elizabeth Blackwell, a woman's infirmary having been previously opened by them, under many difficulties and discouragements. Beginning with twelve beds, this infirmary has constantly multiplied its resources and its good offices. Dr. Emily Blackwell has long been at the head of the college, Dr. Elizabeth having undertaken the practice of medicine in London, where she has achieved a worthy and remarkable success.

The limits of this paper allow only a passing mention of the Massachusetts hospital for women and children, whose head is Dr. Marie Zakrzewski, a woman of much reputation.

I learn on good authority that women practitioners of medicine are now admitted to Bellevue and Mt. Sinai hospitals in New York, and to some others. That is to say, surgeons are in the habit of sending them invitations to be present at special operations. They do not, however, form part of the regular staff of physicians in any except the hospitals devoted to women and children.

The great hospitals in Philadelphia are now open to

women students of medicine. Although this concession is much valued, and rightly, the graduates of the Woman's Medical College turn with a special gratitude to the opportunities afforded by their *Alma Mater* for the thorough study of the diseases of women and children.

Before leaving this branch of the present topic I will say that late statistics, carefully collected and published by the Philadelphia college show that the longevity of women practitioners of medicine is not less than the average, that by far the greater part of its graduates have found their professional studies of great service to them outside the limits of professional life, and that comparatively few of those who have taken up the practice of medicine have found its labor incompatible with the duties of married life and the cares of maternity.

It is not easy to sum up the history of the religious ministry exercised by women, because much of their labor in this direction has been unofficial and unrecognized. The woman ministry among the Friends has always been upheld and much esteemed. In the great Methodist Episcopal denomination, women have had liberty to take part in public prayer and exhortation.

The ordaining of women as ministers entrusted with full ecclesiastical responsibility is a comparatively new feature in the Protestant church. The first woman thus ordained in this country was Antoinette L. Brown, now Mrs. Antoinette Brown - Blackwell. This lady pursued a three years' course of study at the theological school of Oberlin College, from which she graduated in 1850. In 1853 she was ordained as pastor of a liberal orthodox Congregational church at South Butler, New York, the church having called a special council for the ordination of their chosen candidate. In this connection she remained until the period of her marriage, in 1856, when she removed with her husband to Cincinnati. Although much occupied with family cares in later years, she has always remained a diligent student of high philosophy, and is prominent among the women of our country as a writer, and as a gatherer of statistics relating to reforms, and to various matters of public interest.

I know of but one other woman minister in the orthodox Congregational denomination, viz: the Rev. Louise T. Baker, who was unanimously called to the pastorate of a society in Nantucket, Massachusetts, and ordained by the same authority, without approbation of any Congregational organization. Miss Baker's ministry is now of at least six years' duration, and continues to be crowned with success in the best sense of the word.

The Universalist church is the one which has most largely invited and sustained the woman ministry. Of its three theological schools, two are open to women, and three of its four colleges admit them with all rights and privileges. On the list of ordained pastors in this denomination I find earliest in date the name of the Rev. Olympia Brown (1863). Called first to a society in Bridgeport, Connecticut, Miss Brown, now Mrs. Willis, removed at a later date to Racine, Wisconsin. Her ministry has been successful both at the East and the West. The writer visited her at her Wisconsin home in 1883, and can bear witness to the esteem in which she was held by her own society and by the community at large.

The United States census of 1880 gives the number of women ministers in the country at that time as one hundred sixty-five. Their places of residence and of work include thirty-four of our states.

The domain of the woman ministry thus reaches from shore to shore of our vast continent, and neither East nor

West is ignorant of its growth and beneficent sway.

In addition to the Universalist schools of theology and to that of Norton University must be mentioned the Unitarian school at Meadville, Pennsylvania, and the Divinity school of Harvard College. This last accords to woman its instruction, but withholds the seal of its approbation from them, allowing them no graduation, and conferring upon them no degrees. The Unitarian body has, however, ordained several women, beginning with Mary H. Graves, who was settled for a time in charge of a society in Mansfield, Massachusetts, but who fills in Chicago the post of secretary of the Western Branch of the Woman's Auxiliary Association.

The Methodist church in both of its branches has abstained hitherto from ordaining women as pastors of churches though large numbers in its membership are earnest advocates of such a movement. One of the most prominent institutions of learning belonging to the denomination, nevertheless, admits women not only to its collegiate course, but also to its schools of theology, law, and medicine. This is Boston University, whose course from the outset has been most liberal to the sex.

We now come to the domain of the law, in which the appearance of women is far less frequent than in either of the professions already spoken of. Yet we occasionally hear of women lawyers in good practice, and the promise of largely increasing numbers in their ranks in the near future is great. The Law School of Michigan University at Ann Arbor has been open to women for many years past, and I remember to have seen among the attendants upon its law lectures a creditable number of young women. The first graduate from this school, Lavinia Goodell, encountered some opposition in the pursuit of her studies. This, however, she overcame by firm and gentle perseverance. In due time, she completed her term with honor, and established herself as a lawyer in Janesville, Wisconsin. She was thought to give great promise of excellence in her profession, but died of typhoid fever soon after the commencement of her law practice.

We receive from time to time cards announcing that Miss ——— is commencing business as an attorney, or what not. Of the success of these various starts in life, we know but little. A certain advertisement of legal services was made, some years since, in the name of ——— and daughter.

Mrs. Myra Bradwell, wife of Judge Bradwell of Chicago, was for many years editor of the *Chicago Legal News*, universally acknowledged to have been a most able journal.

Mrs. Catharine B. Waite, wife of Judge Waite of Chicago, also edits a law magazine in that city, called *The Chicago Legal Times*, and is also actively engaged in the practice of law.

In Iowa, Mrs. Emma Haddock of Iowa City is spoken of as an efficient practitioner. In Syracuse, Kansas, Mrs. M. E. DeGeer is known not only as a real estate lawyer, but as a thorough-going pioneer in the laying out and settlement of new townships.

Miss Leila J. Robinson commenced legal practice in Boston where, after much opposition, she was admitted to the bar. She is now established in Seattle, Washington Terri-

tory, and is best known eastward by a volume entitled "Law Made Easy", of which competent judges speak very highly.

Mrs. Belva A. Lockwood has been known in Washington, D. C., for a number of years past as a practicing attorney and counselor at law. She has been allowed to plead in the United States District Court in Boston, and in the Supreme Court at Washington.

The census of 1880 states the number of women lawyers employed throughout the country as seventy-five. Eleven of those mentioned were at the time over sixty years of age.

I find upon inquiry that the employment of women as clerks in law offices is very common in New England and that the practice is rapidly increasing.

In Boston, a number of young women are employed in the Registry of Deeds as searchers of titles. This work, in which they give entire satisfaction, does not necessarily lead to the acquisition of a knowledge of the profession. It might, however, open the way for this.

To such facts as I have here been able to gather and to state, I have been requested to add a few words of advice to those women who contemplate entering one of the three professions treated of. *The London Punch* upon one occasion gave its advice concerning matrimony in one terse monosyllable, "Don't." And I should say to women who aspire to the labors and honors of professional life, "Don't", unless you can fulfill the following conditions:—

Do not attempt to enter a profession for which circumstances do not allow you to become fully qualified. Secure the best instruction, and supplement it by the most conscientious study; but do not take up any profession either as a toy, or as a pot-boiling expedient. Each of these three professions requires character as well as talent, moral discipline as well as intellectual capacity. In all of them you need a high and true concern for the good of your fellow-beings. Your patient, your client, your parishioner must furnish you, each in his measure, the means of supporting life. Let your greatest care be that he shall receive from you in return not only the stipulated and perfunctory service, but the sympathy, attention, and good-will which money, powerful as it is, can neither command nor compensate.

Human life, under all conditions, is weighted with responsibilities since, in the fate of every individual, that of others is necessarily involved. In these three professions we must remember that an additional responsibility is assumed. They profess, more than anything else, the studious and careful guarding of human rights and interests, temporal and spiritual, physical and psychical.

In the offices related to these, conscience and judgment are primary requisites, and cannot be replaced either by brilliant talents or by fitful, even if fervent, good intentions. The woman, therefore, who takes up a profession takes up a burden which she is not at liberty either to carry lightly, or to lay down at pleasure. Let her refrain from it unless she is capable of true and persevering devotion to the interests of others, and willing to add to her zeal and creditable ambition all the skill and value which study and experience can give.

COMMON ERRORS IN ENGLISH.

BY EDWARD EVERETT HALE.

III.

PEDANTRY AND SLANG.

The language may suffer from a "little learning," from too little, as much as it suffers from ignorance. I have told the story, in one of my essays on the way to write, of a preacher, who when he wanted to say "Jesus was going to Jerusalem," had to translate that simple statement into the phrase, "The Founder of our religion was proceeding to the metropolis of His country." That story is a good enough illustration of the dangers of pedantry, and the army of Chautauqua must take its part, with all well-educated people, in defending the language against such dangers.

I wish I did not think that they come in very largely from ignorant school-masters and school-mistresses, conscious of their own ignorance, and trying to disguise it. You will remember Mr. Dickens' satire, where he describes the school-mistress who constantly kept her girls in practice, on saying "poultry, prunes, and prism." I never hear the worthless word "presume," used for "suppose," or "guess," but I think I am in the presence of that woman. "I *presume* your mother is in Chicago by this time." "I *presume* your father will go to the legislature." "I *presume* there was a large audience last night." I think this folly came in when the English travelers laughed at our use of "guess." "Guess" is a good enough word, where any doubt is involved. "I guess to-morrow will be fine," is good enough English. But to say "I guess it rained," or "I guess it did not," where we know, certainly was and is a provincialism. I think that the frightened school-mistresses of that day, who, by the way, would have called themselves "teachers," introduced this miserable "presume" out of sheer doubt as to the correct use of "guess."

"Commence," is another of such vile words, in place of the simple begin. "We will commence our service, by singing." This is so frequent now, that one does not dare say that the preacher is trying to make people think he is learned. But that is certainly the way it began. The preacher will find little enough authority for it in the Bible! Imagine the book of Genesis beginning, "In the commencement God created the heavens and earth." Imagine Pope's hymn, "commencing,"—

"Ye nymphs of Solyma, *commence* the song." I have never, in sixty-four years, found any occasion when the word was necessary.

A good test in all such cases of pedantry is this which I have applied, of reference to the English Bible. What is good enough English for that, ought to be good enough for you and me. Indeed, you may apply this test safely, in determining the fair use of some of the provincialisms which we were considering a month ago. I did apply it then to the use of the word "ride." The English custom of to-day uses the word "sick" only for people who are sick at the stomach. The word "ill" is used in other cases. You will, therefore, hear elegant Americans make that distinction, especially if they have traveled in Europe. Of course you should do so in England. For there you must speak the language of the country, and not suggest improvements. But here, this is not necessary, because it is not right. Simon Peter's mother lay "sick of a fever." She was not "ill of a fever," and you and I need not change the

language when we speak of our mothers or daughters.

If you will walk in a botanical garden, with the distinguished chief on one side, and a gardener's apprentice behind, who is following his directions, you will find that they speak of the plants in very different ways. Ask one of them what that queer vine is, and he will say, with interest, "Oh, that is my dear ground nut. Has it not done well?" Ask the other, and he will say, that it is "*Apios tuberosa*." Now the one who uses the scientific words is the one who does not know one thousandth part as much about botany as the other does. Because he does not, he wants to show all the little he does know. At bottom, this is the case with the woman who says "poultry, prunes, and prism," and I must add, with the woman who says to a class,—

"We will resume our lesson," or,

"We will continue our exercise," or,

"We will renew our inquiry,"

instead of saying, "We will go on with our lesson." As I write this passage, a friend of mine tells of his experience as a child, when he was told to write a sentence on his slate. He wrote, "I go to school." The teacher told him that it would be "better" to say, "I attend school." It may be doubted whether this were not actually wrong.

I have already intimated that our common American use of the word "teacher," a good enough word in itself, instead of the specific word "school-master," or "school-mistress," probably came in, in this same way. It is a pity, but it has gone too far to be cured. The use of the word "professor," when a man assumes it himself, belongs to just such pedantry, as when a cook says he is a "professor of cookery," or a French teacher says he is a "professor of the French language." I doubt, indeed, whether you can "profess" a language more than you can "profess" a gimlet or a sidewalk. The word "professor" came from the Latin, and really meant, not one who professes that he can do this or that, but one who profits or benefits those who listen to him. As it is used by half the pedants, who want to shelter their ignorance under their large words, it is as difficult to explain, as it is when used on a sign in Philadelphia. A man there says he is "professor of white washing, kalsomining, and going out of evenings where the people will call before eleven o'clock."

In the essay to which I have alluded, I quoted the close of one of President Pierce's messages, a piece of very bad English, and proposed that my pupils should reduce it into as few words as were possible. It proved that it could be squeezed down from one hundred ten words to forty-five, and that most of these were short Saxon words, where he used, as most such men do, the three-decker words which are derived from the Latin. It will not do, however, to say that a short word, is, because short, better than a long one. It is true, however, that a simple word is better than a difficult one, a familiar word than an unusual one, and a word of the household or the street or the shop, better than a word learned only from books or from history.

I class pedantry with slang, because the words spoken in slang and those spoken by a pedant are intentional changes of the common language of the country. In the "Vulgar-

isms" of our first chapter, or in the "Provincialisms" of our second, those who speak do not mean to change the language. They mean to speak correctly. They do not know that they fail. But Miss Prism in her school room, really means to improve the English of her time. And so, without much thought, does the good-natured, careless talker who picks up or creates a good bit of *slang* and puts it in circulation. Slang, I suppose is the technical phrase of one small class of talkers, which creeps out from them into more general use.

Let me take some admirable instances, contributed for us, by an accomplished friend who has studied in India. Just as a weed is only a plant out of place, "slang" is a word which has strayed away from its belonging.

"We hear a boy say 'This is just the cheese,' where there is no cheese, nor any sign of any. The boy does not know he is speaking Hindostanee, but he is. He says, if he could spell correctly, 'It is just the *chiz*,' *chiz* being the Hindostanee word for *thing*. Now it is certainly not improper for a boy to exclaim in triumph, 'That's just the thing!' There is, perhaps, a connection with the Latin *causa* and the French *chose*. Has the English *chore* the same origin?

"Again, a person says a thing is not worth a 'rap', and wonders, at the same time, where the expression originated. See the headings in the ledger in Hindostanee. R, for rupees; A, for annas; P, for pice. The thing is simply not worth the heading at the top of the page, where rupees, annas, or pice are to be put down. The crowding habit of this country which teaches abbreviations, leads the man to shorten his expression into 'not worth a rap.'

"Once in conversation with an old Mahomedar, I said 'How many wives have you, Mahomed?' His answer was 'One wife, Mem Sahib, two wife too much bobbery make.' His English failed him and he used his native word.

"The language of an old Anglo-Indian is almost unintelligible to a person who has never been in India. The English novels do not exaggerate in the least, when they make the old army officers speak an almost foreign language; and it is very curious to see how easily a person catches these words and insensibly gets into the habit of using them."

Thus far every word of this letter of my East-India correspondent, may be transferred, and used with regard to the danger of our borrowing from the dialect appropriate to any profession, its peculiar language, and using it in general conversation.

Mr. George Perkins Marsh, whom I quote so often, once said to me, that if the dictionaries included the technical terms used in the arts of daily life, the language of the dictionaries would at once be enlarged twenty-five per cent. If now to a mere transfer of technical terms, we add the use of the imagination or figurative meaning which belongs to them, we have an enormous increase made in the language at one leap, by a person who is willing to carry all technicalities or peculiarities of all callings, into general language with their borrowed and ornamental uses under their arms. In a nation at once so full of fun and so fond of novelty as the American nation, there is an inevitable tendency this way, and, in good-natured conversation, it is so amusing that I am willing it shall there have quite free license, if only it do not endanger a man's power of speech, and if it do not find its way into literature.

In our own country slang borrows materials from the negro dialect, from the gypsies, from any provincialism, from any dialect of each of the assimilated nations,

German, Dutch, French, Spanish, Celtic, Indian, and the rest; East Indian among others, as we saw. It is not, of course always possible to draw the line between a provincialism and a bit of slang. If my definition is right, the distinction is made, when the speaker knows that he is introducing a novelty into language.

Of the negro dialect, Mr. Harrison, who has written a full and interesting essay on negro English, says very wisely, "To the negro all nature is alive, anthropomorphized, replete with intelligence; the whispering, tinkling, booming, muttering, "zoonin" around him are full of mysterious hints and suggestions, which he reproduces in words, that imitate, often strikingly, the poetic and multiform messages which nature sends him through his auditory nerve. He is on intimate terms with the wild animals and birds, the flowers and fauna of the immense stretches of pine woods among which for generations his habitation has been pitched. His mind is yet in the stage in which ready belief is accorded to the wrangles of shovel and tongs, the loves and hates of dish and platter on the kitchen shelves, the *naïve* personification of the furniture of his cabin; and for him rabbits and wolves, terrapins and turtles, buzzards and eagles, live lives no less full of drama and incident, of passion and marvel, than his own kith and kin gathered around the pine knot and the hickory fire."

It is impossible that such a social element directly by the side of people trained to speak English should not offer some contributions to the English language.

Accordingly, Professor Harrison gives us a list of intentions, by which the negro gives force to his expressions. Some of them are relics of old English. They are dialect when the negro uses them. They are slang when they are consciously borrowed from him by others. "He fell *plum* ter de bottom." "Er *rotten* lazy nigger." "Er *heap* better." "Twuz *lots* better 'n dat." "He done come *spang* down." "To be er *plag* 'gone ape." Such lists, going into great detail, could be made out in all the languages which surround English in our use of it.

Meanwhile the American people is observant; full of fun, fond of novelty, and very glad to try an experiment. The national passion for exaggeration is acknowledged on all hands, and exaggeration may become absurd under-statement, by a perfectly natural law. I have been sorry to see one or two debasements of the language creeping in, from the habit of intentional under-statement, which have such a foothold now that I am afraid one cannot see the true use. Thus the word "chilly" means a moist quality in the air, which makes one shiver or gives a chill. I think it became a habit, in joke, to say of an excessively cold day, in the spirit of under-statement, "it is rather chilly." This joke has gone so far, that to many speakers "chilly" means "excessively cold"; while in truth, a very cold day is generally very dry, and not "chilly" at all. Such is a good enough illustration of one of the dangers of slang.

These dangers come in, precisely because its occasional use is entertaining. The friend who understands the dialect of a canal-boat, or a machine-shop, or a plantation, or a land-office, can amuse us by occasional specimens. But let him beware how he gives us too much of it. For he makes himself a sad bore. The use grows on him, faster than he means; and at last he loses his old power to speak English. Like all the little vices, the use of slang becomes a great vice before we know it. And the overgrown offense has to be thrown out of the window, which should have been civilly bowed out at the door.

It was said a few years ago that the English language consisted of five words. I believe they were "nice,"

"nasty," "jolly," "beastly," and "clever." To a decline so sad had a great language reduced itself in a well-educated island, which once was able to use the language of Shakspeare and the English Bible. The steps of such a decline are not hard to follow. A particular word is well-introduced by an attractive and spirited person, and the use of it becomes a fashion, just as it were a feather in a bonnet, or a color in a ribbon. Then it is used, right and left, for things it did not cover, as is the case where "chilly" came to mean "cold"; and at last the people who use it have lost the useful words they had.

It is said of the people of Boston that they take up one new word every year. I remember that one year the word was "frank." You would be told that Mr. Hunt had painted "a very frank picture," that Dr. Clarke had preached "a very frank sermon," that Mr. Ware had built a house with a "very frank elevation," that Mr. Howells' last story, had a "very frank plot," and that Mr. Higginson's last essay was a "very frank illustration" of the subject. Another year all these things would be "earnest," an earnest picture, an earnest sermon, an earnest essay, an earnest house. Patti would sing very earnestly, and there would soon be an earnest sunset. It will be observed that in every instance the word is an adjective. I think I have said already, that an adjective is apt to be weak, and its right is always to be questioned.

Fortunately for the reader, the essay in his hand is written in Florida, or he might find in it some traces of this slang of Boston. It belongs to both my departments, indeed, that of slang and of pedantry, for it illustrates, among other things, the dangers of a very little learning.

It has been allowed already, that the careful and occasional use of slang has its place and may be permitted. It must be conceded, that in public addresses, on general subjects, to large mixed bodies of people, a speaker has a right to use language which they will understand and which will interest them. Such a speaker has a right to speak of "switching off," of "fixing up," of "putting brakes down," of "sandwiching sense with nonsense," of "keeling over," of "tackling" his antagonist in a "free fight," and even of "wiping up the floor" with him when the successful contest is over. But the same speech, I think, should show, in some long passages that the speaker can use as pure English as Abraham Lincoln could.

In face of very high authorities, I venture the suggestion that the pulpit has no such right. The subjects involved, and the place of discussion are such that one deprecates the ludicrous appreciation which inevitably belongs even to the most emphatic slang. Yes; I know what Wesley says of the

best tunes. But, even in the face of Wesley, I think the organist runs a risk who plays the air of "The girl I left behind me," as a prelude to a sacrament. And I think that the preacher runs a great risk, who in the stated discourse of Sunday, in church, uses a bit of amusing or familiar slang. If he really needs it, he should use it as he would use a phrase of Hebrew, of Latin, of French, or any other foreign language. But any advantage gained by arresting flagging attention is more than outbalanced by the loss of seriousness and deference.

In quite a valuable paper, on this subject, published in an English review, some years since, the writer, who was a man, confessed the difficulties which men have in avoiding the use of slang. Lawyers have their slang, sportsmen theirs, university men theirs, and so, according to this writer, men are all the time endangering the English language, even though they be men of letters, who are specially charged with its defence. After some ingenious confessions, and some ingenious arguments he came out with the conclusion that the defence of the language of England is in the hands of the educated women. He thought that they, in the fastnesses of protected homes, are free from the dangers of slang, and that they must feel themselves responsible for keeping English pure.

I wish I agreed with him. But I have found that school girls, in their large schools, are as apt to have school slang as boys in theirs. I think an American girl is as apt to say that a thing is "perfectly splendid" as an English girl is that it is "awfully jolly," and that each of them finds as much amusement in her brother's slang as he does himself.

No; in the battle before us, for the purity of our language, each sex must take its share. We need not be purists, any of us. In the country we travel in, we will speak the language of the country as well as we can. But we will all do our part to maintain our noble language where the best times and the best masters have placed it.

In that battle Chautauqua may have an honorable share. Let us of Chautauqua determine that she shall. For we are not shut up in the "cloisters of colleges." We are here and there among the people. If this endangers our English, on the one hand, it gives us the chances of apostles on the other. Are we on the frontiers? So much the better for us. Are we among the reserves? So much the better for us. Wherever we are, we will speak English, and not a mixture of a dozen dialects; we are to speak the English of the English Bible and not some local provincialism; we are not to display our own accomplishment, we are not to improve on Shakspeare or Milton, and never to discredit our own tongue.

PRACTICAL SUGGESTIONS ON ENGLISH COMPOSITION.

BY PROFESSOR T. WHITING BANCROFT.

IV.

ARRANGEMENT OF WORDS.

In the composition of an English sentence the arrangement of the words is even more important than the number. In inflected languages like the Greek and the Latin the order of words is of less consideration. Every word in a Latin sentence has in addition to its own meaning a sense of relation to other words; so that the members of such a sentence may be arranged almost at the pleasure of the writer.

The English, in earlier stages of its existence, was an inflected tongue, but it has lost its inflections, so that now few words can by their form show their relation to other words in the sentence. Hence the necessity that the order of words

should conform as nearly as possible to the order of the thought. Ideas exist in the mind, as it were in wholes, but language revolves these wholes into parts, which must be presented successively to the mind of the reader. Hence, when we say the order of the words must conform as nearly as possible to the order of the thought, we confess the inadequacy of language to express thought. But even if the mind does conceive thought as a whole, the moment that it attempts to communicate thoughts to other minds, it begins to prepare these thoughts for expression by resolving them into parts. For the sake of brevity we will at once call these the parts of speech.

In the mental composition of an English sentence the

most important word to fix upon first is the subject. With the proper subject, the words, phrases, and clauses of a sentence can be arranged in due order; just as iron filings will be grouped around the pole of a magnet. The right subject, then, in English will give the right arrangement; the wrong subject, a wrong arrangement. For example take the following sentence: "When a handsome peeress is painted by Sir Thomas Lawrence, she is not contemplated through a powerful microscope, nor are the pores of the skin, the blood vessels of the eye, and all the other beauties which Gulliver discovered in the Brobdignagian maids of honor, transferred to the canvas." The most careful reader would not probably recognize this as one of Macaulay's sentences; but rearrange it as he wrote it and the importance of the right subject is manifest at once. "When Sir Thomas Lawrence paints a handsome peeress, he does not contemplate her through a powerful microscope, and transfer to the canvas the pores of the skin, the blood-vessels of the eye, and all the other beauties which Gulliver discovered in the Brobdignagian maids of honor."

The predicate should not be far separated from the subject by intervening clauses. Long relative clauses, modifying the subject suspend the thought so that the meaning is, to say the least, obscure. Long parenthetical clauses in the middle of a sentence are still worse. In one of the sketches by Boz, Dickens has the following parenthesis: "Nicholas (we do not mind mentioning the old fellow's name, for if Nicholas be not a public man, who is? and public men's names are public property), Nicholas is the butler of Bella-my's." Here the clause is so long that the author wisely repeats the subject.

Sometimes a parenthetical clause, in the middle of a sentence, is so loosely connected that it looks both ways. French critics call this the squinting construction. For example: "The minister who grows less by his elevation, like a little statue on a mighty pedestal will always have his jealousy strong about him." Here the reader is left in doubt whether the intervening phrase, *like a little statue*, goes with, *grows less* or *will have*. Rearrange as follows: The minister, who, like a little statue on a mighty pedestal, grows less by his elevation, etc.

Care should be taken that the phrasal arrangement of the sentence should not render the thought obscure. In a recent account of a coasting accident in Ohio, occurs the following: "Joe Davidson struck the frozen ground on his head, and ruptured a blood-vessel." If Joe had struck his head on the frozen ground all would be clear, as it is the reader wonders where he got the frozen ground to strike his head with. In the following sentence the wrong arrangement of phrases has a curious result: "In the second district a new school house has just been erected large enough to accommodate three hundred scholars three stories high." They must have high scholars in the second district.

With reference to phrasal arrangement, differences of opinion sometime arise. In Herbert Spencer's essay on the "Philosophy of Style" he cites the following sentence as an example of faulty arrangement: "A modern newspaper statement, though probably true, would be laughed at if quoted in a book as testimony; but the letter of a court gossip is thought good historical evidence if written some centuries ago." The English philosopher suggests the following rearrangement: "Though probably true, a modern newspaper statement, quoted in a book as testimony, would be laughed at; but the letter of a court gossip, if written some centuries ago, is thought good historical evidence." Prof. A. S. Hill suggests the following modification of the second arrangement: "A modern newspaper statement,

quoted in a book as testimony, though probably true, would be laughed at," etc. Professor Hill thinks that the phrase "*though probably true*" should modify *testimony* and not *statement*; but the fact is that the statement is cited as testimony because it is *probably true*. Hence, one more arrangement is suggested: "A modern newspaper statement though probably true, quoted in a book as testimony would be laughed at," etc.

These diverse views show that the proper arrangement of phrases can be determined only by the thought which that arrangement conveys. With reference to the order of the words, sentences have been divided into loose sentences and periods. In a loose sentence the thought so unfolds with the progress of the sentence that a pause at any proper place does not make a pause in the thought. For example: "The simple husbandman can till his field and sow it with the fit grain by the knowledge he has gained of its soil." Here the reader can pause at *field*, and *grain*. In a period the thought is so suspended in the progress of the sentence that a pause at any point before the end will occasion a pause in the thought. For instance: "It is beyond all question or dispute, that magic words and ceremonies are quite capable of most effectually destroying a whole flock of sheep, if the words be accompanied by a sufficient quantity of arsenic." Here the reader cannot pause before the close of the sentence without interruption to the thought.

The loose sentence may be compared to a straight line which may be longer or shorter without changing its nature; the period may be compared to the circle, from which it takes its name, as a break at any point in the circumference of a circle impairs its unity. The disadvantage of the period is that it sometimes separates the predicate so far from the subject that it causes too great a suspension of the thought, as in the following period from Carlyle: "The old story of Sir Walter Raleigh's looking from his prison window on some street tumult which afterward three witnesses reported in three different ways, himself differing from them all, is still a true lesson to us." This sentence would gain in ease of apprehension by being changed to the loose order as follows: We may still learn a true lesson from the old story, etc.

The period is so superior in many ways to the loose sentence that conjunctions and modifying particles are frequently employed to give to the loose sentence the unity and coherence of the period. Notice how skillfully in the following sentence Macaulay makes a long loose structure partly periodic by a judicious use of particles. "In the reformation we should see, *not merely* a schism which changed the ecclesiastical constitution of England, and the mutual relations of the European power, *but* a moral war which raged in every family, which set the father against the son, and the son against the father, the mother against the daughter, and the daughter against the mother."

Arrangement of the words, phrases, and clauses of a sentence in order of climax, or increasing effectiveness, is worthy of careful attention. As a stronger light makes a weaker one cast a shadow, so a stronger assertion coming before a weaker one renders the latter obscure. For example: "To get twelve honest men into a box is after all the great end and aim of the British Constitution, according to an old saying." How weak and ineffective this order is compared with that which John Morley, its composer, gives it: "It is an old saying that after all, the great end and aim of the British Constitution is to get twelve honest men into a box."

Sometimes the anticlimax may be effective in sarcasm or humor. Macaulay lashes a credulous contemporary as fol-

lows: "These stories are now altogether exploded. They have been abandoned by statesmen to aldermen, by aldermen to clergymen, by clergymen to old women, and by old women to Sir Harcourt Lees."

Another effective mode of arrangement is to have a balanced or symmetrical structure of words, phrases, and clauses, so as to introduce the figure of antithesis. In antithesis opposite or contrary ideas or images are brought into close relation so that one may enhance the effect of another. A fine antithesis has the same effect upon the mind that the sudden flash of the electric light has upon the eye. For example Emerson says: "Our strength grows out of our weakness. A great man is always willing to be little. Blame is safer than praise."

The grammatical order of words in a sentence sometimes differs from the rhetorical. Herbert Spencer thinks that the natural order in rhetoric is the reverse of the natural order in grammar. It is true that in both poetry and prose the inverted order is frequently the most effective, but not always. The cry, "Great is Diana of the Ephesians!" is more rousing than "Diana of the Ephesians is great!" "Carthage must be destroyed!" is certainly stronger than "Destroyed Carthage must be!" But without regard to these examples, perhaps the best general rule would be: Clothe complex thought in the simplest and most direct language; clothe simple thought in inverted expression.

The question whether to use long or short sentences can be best determined by the thought the writer seeks to convey. If the thought is complex a long sentence may be needed, yet it may be constructed in such a way as to be readily comprehended. The conclusion of one of Archdeacon Farrar's lectures in the series entitled "Families of Speech" has a sentence containing three hundred twenty-three words. This sentence is so closely bound together by its periodic structure that, taken by itself, it is not wearisome, but coming at the end of a lecture it must have been a heavy strain upon the attention of the audience. Angus³ refers to a sentence of Hazlitt⁴ which contains one hundred ten words; but this is brief compared with the former.

A succession of long sentences is difficult to follow; but a string of short sentences is often incoherent. The opening sentence of the introduction should always be short, and the last sentence of the conclusion may generally be long. The sequence of thought in some of Macaulay's paragraphs suffers from the use of too many short sentences. It is a good exercise in rhetorical criticism to unite some of these sentences and notice how much closer is the connection of thought in the paragraph. The best writers will be found to have an interchange of long and short sentences, and when this occurs the arrangement will be found the best adapted to convey the thought.

Special care should be taken with reference to the position of representative and qualifying words. Demonstratives and relatives may be so far separated from their antecedents that their relation is obscure. For example: She published a separate volume of poems, and contributed many short pieces of poetry to Chamber's *Journal*, and other leading periodicals, which are marked by great vigor and originality. Here the relative grammatically refers to periodicals, but logically refers to pieces. The sentence should be rearranged as follows: "and contributed, to Chamber's *Journal* and other leading periodicals, many beautiful short pieces of poetry, which are marked by great vigor and originality."

The following is an instance of still wider removal of the relative from its antecedent. "There are of course objections to the purchase and working of railways and canals

by the state, with which we are sufficiently familiar in England." Rearrange thus: To the purchase and working of railways and canals by the state there are objections with which we are sufficiently familiar.

Perhaps the most difficult word to assign to a right position in the sentence is the adverb. To place an adverb so that it shall modify just what it should modify and nothing else needs so much attention that careless writers seldom write a page without an error of this kind. "The reading books not merely instruct children, but persons of mature age." The position of the adverbial phrase suggests the idea that the reading books not merely instruct children but serve some other purpose, whereas the right collocation would give the true meaning as follows: The reading books instruct not merely children, but persons of mature age.

Dr. Hodgson⁵ furnishes the following example: "I am *neither* an ascetic in theory or practice." Speech of the Hon. R. Lowe, M. P.⁶ [It should be: I am not an ascetic either in theory or in practice. There are thus three errors in one line of nine words. Pretty well for the ex-Vice-president of the Committee of Council on Education.]

It is important that a sentence should end well. In writings in which the care of cultivated conversation is sought, the sentences may have colloquial endings, such as adverbs, prepositions, or pronouns; but in essays and orations sentences should have a proper cadence, and this cannot be secured by what are called weak endings. Dr. Phelps⁷ thinks that this rule is laid down with too much strictness, and "is indefensible in any form." He says, "What can be finer than this from Rufus Choate? 'What! Banish the Bible from our schools? Never, so long as there is left of Plymouth Rock a piece large enough to make a gun flint of!' In the cadence of oratorical prose the second *of* is as useless in this sentence as a piece of Plymouth Rock would be in a gun lock."

The best writers never compose a sentence without due consideration of its proper relations to other sentences. The unity of the sentence is thus viewed as affected by the larger unity of the paragraph. A paragraph is a group or series of sentences closely related in thought. Hence, a careful writer will so arrange the words of a sentence that each sentence of the paragraph may be brought into the closest relation. In the following brief paragraph from Froude's⁸ "Essay on the Science of History," no connections are needed between the sentences, as the latter are so worded and arranged that they form a unit of thought. "The address of history is less to the understanding than to the higher emotions. We learn in it to sympathize with what is great and good; we learn to hate what is base. In the anomalies of fortune we feel the mystery of our mortal existence; and in the companionship of the illustrious natures who have shaped the fortunes of the world, we escape from the littlenesses which cling to the round of common life, and our minds are tuned in a higher and nobler key." Even here the arrangement of the middle sentence might be improved. The connection between the first two sentences would be closer, if the second began as follows: "In it we learn to sympathize," etc.

The sentences of a paragraph should be arranged in order of climax. This can be secured in different ways. Sometimes the thought can be stated in a general proposition and then can be made more definite by a series of illustrative sentences; sometimes the illustrations can be first introduced and then the paragraph end with an abstract statement. An effective writer will also secure climax by varying the length of his sentences.

In descriptive composition the sentences should often increase in length; in argumentative composition they should decrease and the paragraph should often end with a short epigrammatic statement. Mr. Gladstone's essay, "Kin Beyond Sea" furnishes a brief example to illustrate the last kind of paragraph. Speaking of dangers that threaten the British Constitution he says: "Apart from such contingencies, the offspring only of folly or of crime, this Constitution is peculiarly liable to subtle change; not only in the long run, as man changes between youth and age, but also like the human body, with a quotidian life, a periodical recurrence of ebbing and flowing tides. Its old particles daily run to waste and give place to new. What is hoped among

End of Required Reading for May.

us is, that which has usually been found, that evils will become palpable before they have grown to be intolerable." Mr. Gladstone may not be esteemed a standard writer; but this is certainly a model paragraph.

Whoever aspires to become a good writer of English must early give heed to the arrangement of word, phrase, clause, sentence, and paragraph. Macaulay's biographer says: "He thought little of re-writing a chapter in order to obtain a more lucid arrangement." To go over what one has written, recasting and rearranging may be tedious work; but it is absolutely demanded of any writer who wishes to acquire a fluent and perspicuous style.

GOOD CHEER.

BY LUELLE CLARK.

That day is long that brings not some kind word,
In which no note of cheerful song is heard.
That night is dark in which shines forth no star,
And dull the task where no true comrades are.

Blest is the ear that lists for kindly speech,
Which every cheerful song is sure to reach;
Which in all discord finds the hidden key
That turns the harshness into harmony.

Blest eye that when the heavy clouds stretch far,
Sweeps to the one clear space where shines the star;
Which ever in dank swamp or woodland's gloom,
Seeks that lone nook where lovely orchids bloom.

Blest is the heart that in the swelling tide
Of fierce affliction still can safe abide
As seeing One on boisterous deep upstayed
Who whispers, "It is I: be not afraid."

Blest is the faith that, when the closing tomb
Hides every earthly hope, can through the gloom
Undaunted look into the darkening skies
And see afar the Eternal City rise.

Blest faith that sees all seeming ill may hold
A germ of good, as husks the seed enfold;
Knowing that all things work together still
To serve the purpose of a loving will.

ANIMALS OF THE ARCTIC REGION.*

BY GENERAL A. W. GREELY,

Chief Signal Officer, U. S. A.

In this lecture I shall make use of notes which I prepared for my report on the Lady Franklin Bay Expedition, which is now printing; and these notes will form a basis, or rather a thread for the thoughts I wish to present.

I shall begin by making a correction of one of the popular errors which obtains credence among many people of this day, and which like so many scientific errors, is well based on a foundation of fact, and that is in regard to the color of arctic animals. In a scientific magazine which lately appeared, there was an article in which a statement was made that "in the arctic regions we find a most striking illustration of the care with which nature has provided for the existence of animals, by giving them her own colors, that is colors which in their tints and shades resemble the surrounding country"; and the writer goes on to say that in the extreme north *all* animals are white. He makes the statement a universal one; that there is no exception to this rule,—*ALL* being white. This statement is at once refuted and proven to be false by the specimen in front of me (pointing to a musk ox), which as you see is brown, and forms a striking exception to this rule.

The musk ox is rarely found south of the arctic circle, and probably ranges farther north than man has yet gone. Ex-

plorers have always found it, and it is remarkable that the farther north one goes the darker the brown color becomes. The musk oxen of Grinnell Land were darker in their color, we found, than those which came from the region of the Lower MacKenzie, whence also was obtained the specimen before us. The reindeer is also brown. I never heard of a white reindeer or a white musk ox except one, which was evidently a freak of nature. The rest of the animals may to a certain extent be called white.

The polar bear is not perfectly white in color; but of a faint yellowish tint. The bear is sometimes very nearly white in Grinnell Land, but never perfectly so. At the end of a long winter we killed a bear at Sabine, which bore well-marked yellowish spots.

The size of this animal has been very much exaggerated. I have no doubt that most of you and the larger part of the world believe in the stories which were told by Behring upon his return from the arctic regions, concerning the remarkable size and ferocity of polar bears. They have been very greatly exaggerated. The animal here before us is about nine feet long and four and a half feet high at the shoulder-blades, and is a good representative of the largest of these animals,—indeed, is as large as any I saw or ever heard of, while in the arctic regions. Several of my party obtained specimens of the polar bear from the same region

*A lecture delivered on March 3, in the National Museum, Washington, D. C., reported for THE CHAUTAUQUAN, and revised by General Greely.

quite similar to the specimen before us.

The weight of a polar bear of about the size I mentioned, is, in the summer and fall, about sixteen hundred pounds. Of course it depends largely upon the season when caught. One weighing sixteen hundred pounds in the fall would in the spring weigh about eleven or twelve hundred pounds.

In connection with the polar bear we find one of the provisions which nature has made for the arctic animals, namely, the ability to subsist during the long polar winter upon the fat which has accumulated in their bodies during the summer months. This fat is generally in layers: that is, there is a layer of fat and one of lean, at least among the greater number of the animals; but in one specimen which we killed, the fat, instead of being in layers, was distributed as a net-work over the body.

The polar bear is generally supposed to be a ferocious animal. He is, on the contrary, the most cowardly of all the bear family, and cannot stand comparison as regards pluck with the black, cinnamon, and other bears of the United States and other places. He is at the extreme end of the scale of courage. The polar bear never, or very rarely, faces a man, or goes near him, unless he is able to take him at a disadvantage. An engineer in a German arctic expedition was seized by a bear which carried him some distance; but this occurred at night and the engineer was unprepared for the attack. Occasionally these bears creep up to their prey and kill it at a single blow.

The food of the bear consists very largely of seals. The seal spends the larger portion, probably nine-tenths, of his time in sleeping on the ice. The bear will then steal up rear it, when being disturbed by the creaking on the ice, it awakes; but after a few seconds again goes to sleep. This is the bear's opportunity. He moves slowly nearer and nearer, and then with a sudden spring seizes the seal.

The polar bear, although large, and clumsy in its gait, is very active, and the strength in its forefeet is something marvelous.

In the region of the arctic circle where I served, the bear is the largest of the land animals.

The polar bear passes over the ice with surprising swiftness; and he may be said to be equally at home on the ice, on the land, and in the water. A bear was seen from the mast-head, in the middle of a strait forty miles wide, when no ice could be discovered.

In regard to their *amusements*, for it really seems at times from their actions that they do amuse themselves, they seem to be fond of an exercise that has become very fashionable within the last year or two in American circles, *i. e.*, "tobogganing," or "sliding down hill," as it was called in my early days. The bears seem to like nothing better than occasionally to slide down a large snow drift. Why or wherefore no one knows.

The meat of the bear is not as a general thing disagreeable to the taste. It is like that of the brown bear. In the spring or summer after the bear has fed on fish and seal, the meat is rather strong. One portion of the bear, however, the Eskimo does not think is fit to eat, and that is the liver, which, it is said, causes all to become sick. And I have good reason to think this assertion true. I do not, however, state it as a fact, but as what is said by the Eskimo and others.

We will next consider the white fox, called so in contradistinction to the blue fox. This animal is peculiar in one respect, that he does not possess the cunning of the foxes of lower latitudes; indeed, in many ways he is exceedingly stupid. If he gets into a trap one day and manages to escape, he will do the same thing the next day, not seeming

to profit at all by his experience. This specimen (pointing to one on the platform) is a good representative of the white fox, which is more nearly the color of the arctic snow than any other animal I know except the polar bear.

This fox in summer changes its color and is marked with brown, or dun, or yellowish spots at times. In lower latitudes, however, it does not change so much as in the latitude in which I was stationed. The farther north one goes, the whiter are the foxes.

Another characteristic of the fox, beside its lack of cunning, is its unwillingness to eat anything which is given it. The moment it seizes anything, it covers up the object with loose snow, and when desirous of eating it, comes back and uncovers it. This I should not have believed but for the fact that I witnessed it myself. One hears a great many stories of this kind which seem, perhaps, incredible, but I can only say that this was done before my own eyes. One of my own party also informed me of a similar incident. Meat which we hung up was sometimes eaten by the foxes, and the musk oxen we killed were nearly always visited by them; in fact, it was exceedingly difficult to put the oxen out of their reach. We put some of our oxen between hot stones, but that did not prevent these marauders from getting at them. The fox also feeds on lemmings, when he can catch them, which, however, he does not often succeed in doing.

The foxes which we captured seemed to be tame. One very old one made no resistance, but the younger ones submitted with some little disinclination. Whenever the fox is particularly pleased, he gives out a peculiar sound resembling the purring of a cat.

There is also the blue fox, which has generally been supposed to be less common than the white fox. I hardly believe this to be correct, since during the winter, out of the twenty-five foxes which we killed, twenty-two were blue. This color becomes more intense in summer, except in the case of full-grown specimens, and then the color is white, or nearly so.

We never saw this species in Grinnell Land. Had it been there, there is no reason that I can see for our never having seen any. Down in King William's Land we found that the blue fox was a little larger than the white fox. They were rarer down in that region too, as there is more snow toward the south than toward the north.

There are, I am informed, no specimens of the wolf in the collection of the National Museum. This animal is very tenacious of life, as will be shown by the following incident. A wolf was shot in front of our camp. The bullet went through the animal, and he lost about a teacupful of blood. We pursued him for some distance, the animal traveling with so great rapidity that we resolved to let him alone until he was dead. After about two hours we started out to find him, following the blood marks on the snow. Upon examination it was found that there was not a drop of blood in his body and that he had died only after it was all gone.

I may say of the wolf as of the fox that he is a winter inhabitant of Grinnell Land. The wolf feeds on the lemming and the fox and occasionally on the musk ox.

The Eskimo dog is a faithful servant and a true friend. The animal, however, has an attachment for locality rather than for persons. These dogs never leave a station, although they are given the greatest liberty and are allowed to run about at will. When a traveler wishes to stop, he can unhitch his dogs from the harness and allow them to wander as they please, for they always stay near the sledge. The speed with which this species of dog travels has been great-

ly over-rated by arctic travelers. By actual measurement I found that six miles an hour was about the average. Some travelers have asserted the average speed to be thirteen, fourteen, or even fifteen miles an hour. Such statements as these must be taken with many grains of allowance. With a pretty heavy load the dogs may travel six or seven miles an hour; with an unloaded sledge and over smooth ice, they may go eight or possibly nine miles.

The lemming is a very small mouse-like animal with a short tail. Its head and body measure from two and a half to four inches in length, the tail being only a stump. The lemming is preyed upon by all the other arctic animals.

Wherever you find the ermine you will always find the lemming. The ermine has for many years furnished the fur for the robes of judges and magistrates,—these robes being regarded as emblematical of spotless purity. In the fall the fur of the ermine turns from a white to a slightly yellow tint, but in winter it is spotless white. The tail of the animal is very peculiar, differing from the rest of the fur in that it is black throughout all the year.

The hare which is before me is not so large as some that we killed in Grinnell Land. This specimen is hardly a fair representative of the arctic hare, and it is admitted by all that the animal when mounted is never the same as when in the field. It is as spotless as the snow in every part of its body except the tail, which is like that of the ermine. Under the long white fur of the hare as well as of the musk ox, of the ermine, and of the lemming, there is often a very fine sort of hair which protects the animals during the trying winter, and which enables them to endure great cold. I remember noticing at one time when the thermometer registered about sixty-five degrees below zero, that the hares seem to suffer in no way from the cold save by its direct application to the soles of their feet. Indeed, there seems to be almost no limit to the cold which these arctic animals can endure. One of our dogs died; he was a very small pup, the last of a litter, and had been neglected by its mother, and had not been treated well by the other dogs. The day it died the thermometer registered fifty degrees below zero. One day, a dog two or three weeks old, just old enough to run about, was running around the camp. A pan of boiling dish-water was thrown out. The dog rushed into it and so quickly did the water freeze that the feet of the dog were frozen in it and they had to be cut out with an ax. This

little dog seemed to be no worse for his adventure.

The musk ox is the most remarkable of the arctic animals. I believe that it can be traced back to the time of the mammoth, if not further. It exists in our time as a relic of by-gone days, and will continue only until man has reached the north pole, which may be in the twentieth or twenty-first century, when somebody will get up a balloon excursion to go into that region to kill musk oxen.

It was my fortune to kill a few of these animals which were living in a valley, during my sojourn in the arctic regions.

These animals for nine or ten months in the year can get no water. During this time they probably quench their thirst by eating snow.

Many questions are asked as to what the musk ox lives on. His food consists chiefly of the leaves of the holly tree, which is very short, a large specimen of this tree being at its base about the thickness of my thumb. In addition to that, in summer he feeds on other arctic plants and grass. As I before said, when he can secure no other food, by the provision of nature, he is enabled to subsist upon his own fat.

The musk ox is a cross between a sheep and an ox,—a species all alone. The animals here are rather smaller than most of those that I saw. In Grinnell Land they go in very small herds, never more than fifteen or twenty being together, but in some localities I believe they go about in larger groups. They are not ferocious, but become easily alarmed. I have stood within fifty or sixty yards of them. It is a singular fact that it is almost impossible to get near the arctic animals, which have never heard the sound of a gun or a rifle, and this is especially true of the musk ox. We were fortunate enough to get two or three. I do not know of more than four or five that were killed in a fair fight by the hunters.

The hair of the musk ox in Grinnell Land reaches almost to the ground. The weight of its head is exceedingly great; that of an animal weighing twelve hundred pounds would weigh about one hundred sixty pounds.

I have spoken to you of but few of the animals of the arctic region, and there still remain the reindeer, the birds, and many others about which I should like to speak, but my time is up.

CASPER HAUSER.

BY G. VALBERT.

Translated for THE CHAUTAUQUAN from the *Revue des Deux Mondes*.

On May 26, 1828, there appeared in the streets of Nuremberg, Bavaria, a youth of sixteen or eighteen years of age, short of stature, rustic in appearance, with light auburn hair, and gray eyes. He wore an old felt hat, a suit of clothes made of coarse gray cloth, and low boots having large nails in the soles. He carried a letter addressed to M. Frederick Wessenig, chief of the Sixth Regiment of light cavalry. This letter, without signature, ran about as follows: "I send to you a youth who wishes to serve in the light cavalry as did his father. He was placed in my care by his mother, October 17, 1812. I am a poor day-laborer with a large family to support. I have brought him up in the Christian religion, and have never allowed him to go out of my house, so that no one in the world knows where he has lived up to this day. Do not question him upon this

subject; he would not be able to reply. In order to baffle him the more, I led him by night as far as Neumark. He has not a sou. If you do not wish to keep him, beat him to death, or hang him in the chimney." This letter enclosed another purporting to have been written more than sixteen years before, and saying in substance: "The child is baptized. He is named Caspar. When he is seventeen years old, send him to Nuremberg to a cavalry regiment. He was born April 30, 1812. I am a poor girl, not able to support him, and his father is dead."

M. de Wessenig interrogated the young man, but could gain no information from him. He did not know who he was, nor whence he came. This amazing ignorance seemed suspicious to the chief of the squadron, and he carried the letters to the commissary of police asking his advice.

The policeman looked upon Caspar as a vagabond and placed him under arrest. He thought it most probable that the vagrant had committed some offense against the law, and had set about concealing in this manner all traces of his past life. When Caspar saw that instead of enrolling him in a cavalry regiment, they were going to take him to prison, he redoubled his efforts and made himself seem still more simple than before.

Meanwhile the report spread through the city that the police had just incarcerated a strange personage, who, to all questions asked him, replied, "I do not know." This innocent became the object of a lively curiosity, and very soon after, of a tender compassion. People asked permission to see him; they closely scrutinized him; they tried to make him talk.

Nuremberg had then for chief burgomaster, a respectable man, of kind heart and genial nature. He frequently visited Hauser, and this taciturn being was induced to relate to him many things which, he said, he had been sternly forbidden to reveal. He told how from his earliest years he had lived shut up in a narrow cellar, in which were two small windows, allowing only a dim, uncertain light to enter. During long years he dragged himself about upon the earthen floor without ever seeing the sky, the sun, the moon, without hearing a human voice, the song of a bird, the cry of an animal, or the noise of a footstep. His food was carried to him during his sleep; on awakening he would find by his straw pallet a crust of black bread and a bowl of water. He had for companions only some wooden toys.

At length, one morning, he saw the door open and a tall man, poorly clad, entered and announced to him that one day he should know his father; that his destiny was to become a cavalier, as his father was; that as a necessary preliminary for this position he was now to learn to read, to write, and to cipher. This same man now frequently visited him in order to instruct him. Finally one night he had taken him upon his back, carried him out of the cellar and taught him to walk. They had then traveled together for several days and nights, after which "the black man" had placed in his hands the two letters, had given him his last instructions, and disappeared as a dream.

The burgomaster caused this astonishing narrative to be spread through all Germany, and all Germany was moved by it. A few strong minds refused to believe it. They alleged that Casper Hauser did not look like a young man shut up for long years in a dark, narrow cellar; that he had not the complexion, the looks, or the manner of such a one. He was apparently healthy, his body was well formed, and he had the free use of his limbs. Was it reasonable, beside, that this prisoner who had never tried his strength could endure a march of several days and nights, and that, too, without having upon his feet the least mark of blisters or chafing? All this seemed suspicious to certain reflective people, but their doubts were impious to the great numbers who believed in him. The latter had decided that the marvelous story was true, and nearly all Nuremberg agreed with them. There are moral epidemics, and times when nothing is less common than common sense.

Casper Hauser having become the adopted child of the city was no longer kept in prison. After remaining for awhile in the family of the jailer, Hiltel, he had been taken to the home of Professor Daumer, who looked upon him as a prodigy; then he had been received at the house of Count Biberbach. Count Stanhope took a deep interest in him, so much so that he wished to have the care of his future. The boy was supplied with teachers, and all possible efforts were made to impart to him education and refine-

ment. But he complained that the study of all this 'trash' perplexed his mind. His only marked taste was for horsemanship, in which he excelled.

He showed little recognition of the thought and care bestowed upon him. He had a coarse, low nature, a hard, ungrateful heart, and his insupportable vanity, imprudently nourished, increased day by day.

An event now occurred which caused great excitement, and which conclusively proved to most people that Casper was a young man of high lineage and that his unknown persecutors had a great interest in his disappearance. On October 17, 1829, while he was staying at the house of Professor Daumer, he was surprised while alone in a room by the entrance of a *black man*, who struck him on the forehead with a sharp instrument, and disappeared, saying, "You shall die before ever you leave Nuremberg." Casper had recognized in this person the one who had led him out of the cellar, and who, no doubt, wished to punish him for having broken silence and revealed his history to a prattling burgomaster.

The man had been seen only by Casper. After having struck the young man he had vanished. Multiplied efforts to find any traces of him were of no avail. For a long time after this the youth was constantly attended by two policemen.

Gradually, however, they relaxed a little in their precaution, and shortly, Casper left Nuremberg, and was established at Anspach according to the wishes of Count Stanhope who met his expenses. Here he became a pensioner in the school over which Meyer was the master, to whom he occasioned much trouble and mortification.

On December 14, 1833, as he was walking alone in the public garden he was accosted by a man who offered him a purse, and as he accepted it he received in his left side a blow from a dagger. The purse contained a note bearing these words (utterly meaningless so far as throwing any light on the mystery connected with him is concerned): "Hauser will be able to tell you exactly how I look and whence I am. In order to spare him this trouble I will tell it to you myself. I came from the frontier of Bavaria. I will also tell you my name: M. L. O."

The second assassin was as undiscoverable as the other. Unfortunately the wound was more serious than it had been supposed at first, and on the 17th of December Casper expired, after having cried out, "Oh, God, Oh, God, must I die thus in shame and dishonor?"

There was at Berlin a police magistrate named Merker, a very methodical and exact logician whom it was difficult to deceive. Impressed by the numerous improbabilities in the tales of Casper Hauser, he had drawn this conclusion: "Either it is necessary to believe in miracles, or Casper is an imposter." That which confirmed Merker in his opinion was that all persons who had been associated with Hauser had been surprised at his flagrant habit of lying. Madame Biberbach wrote, February 19, 1832: "What bitter hours this youth has made us to pass through! What mortification and disgust he has caused by his absolute failure to speak the truth. When we have talked to him about his fault, he has pretended to repent, has promised to correct the habit, and we would receive him again into our confidence. But the demon of falsehood has taken such complete possession of him that he falls repeatedly into the snare. From the day in which he saw that he was unmasked, his heart began to be estranged from us." Count Stanhope, who had loved him as a father, began to lose his interest in him. After having anticipated for him a brilliant career, during his illusive ideas concerning him, he thought now only to

find him employment in some large livery-stable.

Merker inferred from all these circumstances that this wonderful youth, feeling himself declining from his high hopes, and disturbed in regard to his future, had experienced the need of reinstating himself with his benefactors, of regaining their confidence by a new act in the drama, and that once again he had evoked the phantom of "the black man." In short, Merker believed that the assassin of Casper Hauser was Casper himself, that he had given a stronger blow with the dagger than he intended, and that he was the victim of his own unskillfulness.

The Margrave Charles Frederick who became grand duke in 1806, had been twice married. After the death of Princess Caroline of Hesse Darmstadt, he had formed a morganatic marriage with Countess Hochberg. His successor was his grandson Charles, who married Stepanie Louise Adrienne de Beauharnais, brought up by the emperor, Napoleon, in the rank of princess imperial of France. She had five children, of whom the two sons died. The first, born September 29, 1812, died October 16 of the same year. The second lived from May 1, 1816 to May 8, 1817. By the death of these two princes, the succession passed to Louis I., uncle of the grand duke Charles, and after him to the descendants of the morganatic marriage, who are reigning at the present time in Carlsruhe.

There was found some one to imagine and to affirm that the prince born in 1812 had not died; that certain ones interested in his disappearance had had him stolen away, substituting in his place another child who soon died; and that the coarse youth who had been found in Nuremberg was the veritable grand duke, heir of Baden.

This old story, revived from the history of Cyrus, of Romulus, and other great men, was hard to credit. The substitution of one child for another is a difficult act to accomplish, above all in the case of a royal child, and an heir ardently desired. On October 4, the grandmother of the little prince, Amelia, the wife of the margrave, wrote in French to her daughter, Empress Elizabeth of Russia, "The wife of Charles has given birth to a son. The event has caused great joy here." A few days later she wrote again, "All here are rejoicing over the birth of an heir. That which gives me the most pleasure is that he reminds me of his father at the same age." Alas! The happiness was of short duration. The grandmother wrote again October 18, to announce the death of the little heir.

An unreasonable story can gain wide credence only on condition of being patronized by some influential person who has a self-interest in the matter. No one contributed more to spread abroad the legend of Casper Hauser than did King Louis I. of Bavaria, who wished little good to his neighbors on the west. His father, Maximilian Joseph, had promised to annex to his estates the palatinate of Baden, and had concluded to this effect a secret treaty with Austria. King Louis would have been glad to overthrow the descendants of the second marriage, who were reigning in the person of Leopold I. The occasion seemed opportune to circulate doubts as to the validity of their right; to insinuate throughout Europe that they had reached the throne by an abominable plot, and that the rightful heir was this Casper Hauser.

It might have been a desire to please the king, or it might have been a love of the marvelous that led many persons of high rank to believe in Prince Casper. But it was impossible to win the royal mother over to espouse his cause. They spoke to her often about this youth; they desired to bring him to her in the hope that something definite might be learned. She shook her head and remained incredulous. The celebrated lawyer, Mittermaier, a professor in Heidelberg had a conversation with her on the subject. She declared to him that the substitution of another child in place of her own son was an utter impossibility. "My mother," wrote the duchess of Hamilton, "has never believed a word of this history. That King Louis has sought to persuade her to it, is another affair. As for myself, I have always held the opinion of my mother; it is impossible."

Those who in spite of all did believe in the story argued as follows: Is it probable that a young man of untrained and weak mind would possess the genius required for such invention, and that he would be able to keep up this imposture to the end, without betraying himself or ever dropping his rôle?

To this the incredulous responded, that every one kindly lent himself to Casper's aid in carrying out his plot; that everywhere he found the way already prepared for him. The school-master Meyer represented him as a man robust in body, straight of limbs, and of stronger mind than he appeared, becoming quick enough in all that affected him personally, regulating his countenance and his language to suit the occasion.

He had evidently come to Nuremberg with no other intention than that of becoming a cavalryman. He found the people disposed to believe him a hero, and the victim of a dark conspiracy. He entered into their idea, and invented the story of the cellar. People looked upon him as a simple-minded person, and talked freely before him. He turned to his own profit all that he heard, and became all that they wished him to be. The relative ease with which he played his part will be more readily conceived if it is agreed with Merker that, in all probability, he had escaped from some traveling circus, where he had acquired his knowledge of the art of riding and the trick of composing his face in order to amuse the idlers during the interludes.

It is stated that in the last months of his life he had conceived the idea of making a tour through Europe, going from city to city exhibiting himself in a booth for money. This manner of earning his bread seemed much more pleasant to him than the later employment proposed by Count Stanhope.

The people who had accepted as true the story of his life as given by Casper Hauser himself did not wish to acknowledge themselves deceived. It is hard to avow publicly that one has been duped. The eminent criminal lawyer, Anselm Fuerbach, could not decipher the mystery of Casper Hauser. Upon his first appearance he had looked upon him as a miracle, and having said this he could not bring himself to retract it. He decided, accordingly, that the imposter was the prince of Baden, and until his death, he was, with King Louis, the most zealous champion of the legend.

HOMES BUILT BY WOMEN.

BY MARY A. LIVERMORE.

II.

In the earlier monasteries, monks and nuns lived together in the same building, except that the dormitories were placed on different sides of the house. Not until a late period was an effort made to abolish these double monastic institutions, which were finally separated, and the convent became the complement of the monastery. The worth of these peace asylums, at the time of their inauguration, can never be overestimated. For the rapid disintegration of the Roman Empire filled Europe with anarchy, and nowhere was there security to either property or life. The monasteries became the refuge of travelers, sanctuaries in time of war, centers of agriculture, and the head-quarters of charity and devotion. Through the example of the monks, labor was exalted and ennobled, and the peasantry of Europe led into civilization. Later, as the monasteries accumulated wealth, they cultivated letters, preserved the literary relics of the times, copied manuscripts, and composed music and hymns that are endowed with earthly immortality.

Equally serviceable were the early convents, and equally useful as members of society were the early nuns. They made homes within the sacred walls for unprotected women battling alone for subsistence sheltered those whom disappointment, poverty, or domestic misery had stranded, provided the means of labor for single women, and trained others into intelligent agents of their organized charities. Every convent became a school for girls, who were taught to read and write, and were sometimes instructed in Latin, and Roman literature, sometimes in rhetoric and logic, and sometimes in the popular science of the day. They were also taught to embroider, to weave rich stuffs, and to manufacture handsome dresses.

The nuns were skilled in every phase of work then devolving on women, were trained to be nurses, established hospitals, acquired a knowledge of medicine and surgery, were "herbalists and bone-setters", and carried their healing and comforting ministrations to prisons, dungeons, and battle-fields. They calmed the frenzy of the insane, received homeless orphans to their motherly bosoms, and reared them in homes established by themselves,—and to whole generations were the sole exponents of the divine compassion. Themselves "chaste keepers at home", when not summoned to the world by inexorable duty, they taught to the women of their age chaste and noble living, and the bliss and beauty of a happy, well-ordered home, of which woman is the center and the queen. "In the Sisters of Charity," says Lecky, "the religious orders of Catholicism have produced one of the most perfect of all the types of womanhood".

As one studies, to day, the work of Protestant women among the lowly and the lonely, the sorrowing and the erring, it is very interesting to observe how constantly they fall back on a "home", as furnishing the only adequate leverage for their efforts. Formerly, and within my recollection, almost all institutions were known as asylums.

There were "orphan asylums", "Magdalen asylums", "insane asylums", "blind asylums", "deaf and dumb asylums", etc. They were places of refuge, retreats, sanctuaries, and shelters from the misfortunes, sorrows, and hardships of life. But the larger spirit of helpfulness which

characterizes the nineteenth century, illumined by the divine declaration of the Christian religion, that "they that are strong *ought* to bear the infirmities of the weak", has transformed the "asylums" of the past into the "homes" of the present.

Our country is dotted over with "homes" established and sustained in the interest of every class of unfortunates known to modern society.

These asylums are almost wholly in the charge of women, in whose natures the spirit of helpfulness has developed into a divine passion. Whether it has been an orphan's home, to which they have lent their aid, or a home of the friendless, a home for aged men and women, or a home for aged couples, a home for inebriates, or for erring women, they have organized it on the family idea, have brightened it with feminine presence, and have infused into it something of mutual sympathy and care. As far as is possible in an institution, whose inmates have no common bond of kindred, and in many instances no community of taste, or social experience, they have builded homes for their hapless charges. For they have learned that the first step away from wretchedness or animalism is taken, when a human being, young or old, is established in a well-ordered home, and that the advance of a nation comes mainly through the improvement of the homes of the nation.

"The Louise Home" in Washington, D. C., was founded by Mr. Corcoran, as a memorial to his gentle wife whom death had taken. Its provisions are for impoverished gentlewomen, who have drifted into elderly life in straitened circumstances, bereft of homes or kindred. Their careful breeding and life-long associations have unfitted them for contact with those less cultivated, who would be their companions in the ordinary "Old Ladies' Home". Here they are encompassed with exquisite refinement, and are ministered to by lovely women of their own class, with daughter-like tenderness and assiduity, as if they were in verity, in a home of their own.

To many, the idea of a hospital has something of dread. It is invested with the thought of separation from one's kindred and friends, of loneliness in the midst of society, of routine nursing and professional attendance, which are not suggestive of sympathy. I never realized how exquisite a home might be found in a hospital, until an acquaintance of mine, a childless mother, and a deserted wife, lay dying in the Boston "Hospital for Women and Children", where the physicians, nurses, and attendants are all women. The kind solicitude of the women physicians, the womanly tenderness of the trained nurses, the exquisite order and purity of the surroundings, and the perfect comfort that enveloped her like an atmosphere, lifted the dying woman into a peace that passed understanding. "It is heaven!" she said, with a pallid, but radiant face. "I never dreamed of such a home in a hospital—I could not have imagined such kindness and care. I am afraid I shall be loth to die, when the last hour comes."

Nor had I ever seen a seminary, academy, or college for women, that with its educational advantages, offered also to its students the comfort of a home, until I made a visit to Smith College, Northampton, Massachusetts. There the dormitory system has never been tried. Instead, the young

ladies are grouped in families, to each of which a commodious cottage is assigned, furnished with all modern conveniences. A house-mother, who is a cultivated lady, presides in each cottage, exercising the gentle sway that comes from mutual love, and mutual forbearance. There is a common parlor and dining room, there are common pursuits and interests, binding all in close sympathy, but every student has her own room and bed, where she can have complete reticacy, whenever she wills it. In each cottage one recognizes the atmosphere of a charming home, builded by earnest, aspiring, and attractive young women.

Who thinks of a woman's state prison as a home? But that is the idea which one takes away from the "Woman's Reformatory", as Massachusetts graciously calls her woman's prison at Sherborn. No sentinel with loaded gun patrols the walls to repress insubordination, or prevent escape, and the wooden fence is so low that it can be easily scaled. One sees no shorn heads among the women prisoners, no one who is arrayed in the disfiguring conventional prison garb. There are uniformity in dress, marvelous neatness, and perfect order and system. Each woman has a sleeping apartment and a bed, vastly superior to those occupied by many working-women of the city—and in many of them there are indications of unusual taste. All the officers are women,—superintendent, physician, chaplain, teacher, treasurer, steward, and matron, which explains the fact that the prison is transformed into a home.

The marked personality of the rare superintendent, Mrs. Ellen C. Johnson, is felt by every one within the walls. No one can escape her motherly influence, nor her magnetic control. Each one is assigned to the employment to which she is best adapted, when that is possible, and thus the dairy, the henner, the vegetable garden, the laundry, and the work room become means of reformation, to which is soon to be added, the charming business of bee-keeping. Whoever believes women are more difficult of reformation than men, will unlearn this heresy at Sherborn.

It is one of the hopeful signs of the times that women are so actively engaged in the charities and reforms of the day, and that in almost all cases they will have homes of their own making for the furtherance of their work. They must have *temporary* homes, if the circumstances do not call for those which are permanent, and so there are temporary homes for working-women for discharged women convicts, for intemperate women, and for many other classes, whose need of aid is only occasional. All this is most excellent.

Undoubtedly the highest type of home is that made by the happily married husband and wife, whose hearts, and aims and interests are one. For the man and the woman are the complement of each other—the two halves of the unit we call humanity—and each contributes to the common home something which the other lacks. But in sixteen states of the Union to-day, women outnumber men, and consequently a great host must live outside of marriage. This does not, however, interfere with the home-making, for which women have so marked a function. In both America and England, there has been a great increase of homes made by unmarried and widowed women, during the last few years. No man assists in their building, although

men are frequently found in them, charmed and recuperated guests.

At Foxboro', Massachusetts, I was the guest of eight young women, engaged in the manufacture of straw goods—the industry of the town. They had jointly hired a house, and modestly furnished it, had installed a widowed sister as housekeeper, and with a common parlor and dining room, had each an apartment of her own, sharing jointly the weekly expenses. I remember the charming evening, the married couples who were invited guests, the sparkling conversation, the exquisite ballad singing, and that the hour of separation came all too soon.

I recall a breakfast at Lucy Larcom's home, where the guests were not many, but very congenial. The appetizing meal, the cosy dining room, glorified by the morning sun, the fragrance of the flowers blooming in the window, the wit, the merry-making, the good fellowship of the busy, cultivated women, who had snatched an hour from the day, before entering on its daily duties,—the memory of it will always abide with me, a perennial pleasure.

I retain recollections of other visits made to other homes, builded entirely by women, that are equally grateful to recall. Nor I alone. For the men and women are not a few, who have enjoyed the charming hospitality of the Reverend Phebe Hanaford of New Haven, who, with her versatile house-mate, sets up her household gods wherever fate may take her, and refuses to dwell elsewhere than in her own home. Or of the Reverend Mary Safford, of Sioux City, Iowa, who is also enriched with the friendship of a cultivated woman, the partner of her life. Or of Dr. Cordelia Green, who while conducting a large sanitarium of her own, maintains her own private home, and has adopted into it some half dozen homeless, friendless children, to whom she has been mother, benefactor, and a special good providence. Or of Elizabeth Stuart Phelps, who has half revealed the unique home she has builded by the sea, in her "Old Maid's Paradise", where she spends the summer in rest and recuperation. Or of Louisa Alcott, who has made a rare home for parents, sisters, nephews, and niece, that has answered to the needs of each,—the grand woman on whose shoulders the whole has rested, as if she were one of the *Caryatides* of architecture, nourishing herself, meanwhile, on renunciations.

They throng upon my mental vision, these noble, unmarried women, these unwedded home-builders. Maria Mitchell, the astronomer, and Anne Whitney, the sculptor, Dr. Zakrzewska, the skillful physician, and Abby May, the philanthropist, Anna Brackett, the rare educator, and the Reverend Louise Baker, the Nantucket clergywoman and pastor. Why prolong the brilliant catalogue? All these, and an increasing host of others, some equally, and some less, known to fame, have enriched the world with the homes they have created, from which radiate the highest influences. If they have had sorrows they have not published them. If they have suffered disappointments they have silently borne them. If they have met temptations, they have bravely conquered them. And they have demonstrated to the world the truth which it is reluctant to admit,—that "a woman, all by herself, and without any man to help her, can, if she likes, transform a house into a home".

RICH MEN IN POLITICS.

BY S. N. CLARK.

Many conscientious observers fear that political methods in the United States are degenerating; that year by year the means used by politicians to obtain preferment or continue in power are becoming less honest, less scrupulous, and more dangerous; in short, that the foundations of free government are becoming less stable and the springs of political power more corrupt and unwholesome. It cannot be denied that unfavorable symptoms frequently appear and injuriously affect the health of the body politic. It is well to remember, however, that like symptoms were not unknown at an early day, and not to forget that they have always been exaggerated as well by the men who are responsible for and who temporarily profit by them, as by the people who at the same time detest and fear them.

Early American politics were not free from partisan and personal intrigues or the use of corrupt methods which in their day aroused the fears and provoked the indignation of honest, patriotic citizens. The administration of the government was marked by political scandals of the first magnitude, by exposures of dishonesty which shocked the moral sense of the nation. More than once it seemed to many sincere and honest observers as if the people themselves, the source of all political power, had become corrupt or utterly indifferent. Men who had obtained places as rewards for political services abused their trusts and escaped punishment, because the fruits of their peculations had been applied for the benefit of the party in power or its candidates. Offices were the rewards of party activity. A little later the plan of political assessments was adopted and every office holder or clerk was required to contribute to the campaign fund of his party. Just when this plan became general is a matter of conjecture, but in the half dozen years which preceded the war of the Rebellion it was in full operation. Office holders and clerks who belonged to the party in power were punished by dismissal if they declined to contribute a part of their salaries for party use.

Thousands of men now living can recall the indignation aroused in 1861 by the disclosures of a committee of investigation which showed that the public treasury, as well as the pockets of public servants, had been plundered in order to swell campaign funds. The leaks in the Treasury were stopped, but the assessment of office holders and clerks continued. To this system mainly was due the creation of the political "boss," and the party "machine" in its bad sense. The "machine" is necessary, political leadership is a necessity, but the party "boss" is intolerable. A few years ago when a majority of the members of one of the great political parties rose in successful revolt against the rule of the "bosses," they did so, not on personal grounds, but because they believed that the welfare of the country demanded it. Their conduct was none the less praiseworthy and the result scarcely less beneficial because a few scheming and selfish politicians here and there took advantage of it and profited by it. The movement was not in favor of party anarchy but against abuse of a power the legitimate exercise of which is necessary to healthy national growth. When Republicans by tens of thousands in New York refused to go to the polls and vote for Charles J. Folger five years ago, it was not because of hostility to that pure and able man or disloyalty to their party, but in order to set the

seal of their condemnation on what they believed to be a conspiracy hatched by party "bosses."

But other bad political symptoms beside "bossism" have been caused by the system of assessments which has widened its arms so as to cover candidates, as well as incumbents in its foul embrace. It is responsible in a large degree for the use of great sums of money for political purposes. It is hardly necessary to say that much money is expended for legitimate or honest purposes in every campaign. The machinery of modern party organizations is expensive and the cost of maintaining it necessarily increases with the growth of population and the greater efficiency of organized effort. Probably the tolls on telegraphic messages of a political nature in the last presidential campaign amounted to a sum in excess of the entire expense of the presidential campaign of 1860; the bills for postage and printing, and the salaries and traveling expenses of speakers amounted to a sum so prodigious that it would have staggered the most liberal party manager of a century ago. The canvassing of school districts and voting precincts, then almost unknown, has been carried to such perfection that managers now can forecast results with a reasonable degree of accuracy weeks before an election takes place. All the pre election expenses are twenty-fold what they were twenty-five years ago. Beside, it should be remembered that the voting population has more than doubled since 1860, and that the percentage of votes to voting population has increased as a whole, despite the fact that in a number of states it has fallen off in a marked degree within a few years, owing to causes which it is not necessary here to discuss.

But apart from all legitimate and necessary expenditures large sums of money are used in every national and state campaign and often in municipal and other local contests. When William Sprague was seized with the ambition to be governor of his native state in 1860, he was a young man, rich and popular, but wholly without political experience. I believe it never has been disputed that his canvass cost him about one hundred twenty-five thousand dollars or that his unsuccessful opponent expended eighty thousand. Two candidates alone in the little state of Rhode Island in a single election campaign thus paid more than two hundred thousand dollars, and the total vote cast for both was only twenty-three thousand. Of course no such sum could have been used for legitimate political purposes.

The revolt which broke the power of the band of political corruptionists led by Tweed and sent him and some of his followers to prison in exile, unfortunately did not destroy or even cripple the system of assessments which is more powerful to-day than ever before. The influence of money was exerted and felt not only in national and state campaigns, but in local contests also. Municipal officers and employes, as well as candidates for offices of every description—not excepting the judiciary—were assessed. The city chamberlain of New York has made some interesting disclosures regarding political expenditures in that city. He states that Tammany Hall raised one hundred sixty-five thousand dollars in 1876 and that the amount has steadily increased since that time. It should be remembered that there are three Democratic "halls," or organizations in New York City. Mr. Ivins declares that the amount annually raised

by each of the organizations since 1880 has been not far from a quarter of a million dollars. One candidate for city register was assessed and he paid fifty thousand dollars; a judge now on the bench paid thirty thousand dollars for his nomination and election expenses; the candidate for district attorney is required to contribute from ten thousand to fifteen thousand dollars and the candidate for mayor twenty-five thousand dollars.

These are the rates for Democratic candidates as quoted by a Democratic official who states also that a candidate for the state senate has paid as much as fifty thousand dollars to secure his election; that one senator paid seventeen thousand and another one twenty-two thousand in 1885. Mr. Ivins was informed by one man that his first canvass for the office of assemblyman cost him two thousand dollars, his second three thousand dollars, and his canvass for the senate five thousand dollars. Another assemblyman said that he paid six thousand dollars. A senator said that his first election cost him eight thousand dollars and his second election twelve thousand dollars. Candidates for judicial offices have paid from ten thousand dollars to thirty thousand dollars. Heavy contributions have been exacted from candidates of every description; no office or candidate escapes the payment of tribute.

The same competent Democratic authority before quoted estimates that the amount of money spent last year for political purposes in the city of New York was not less than seven hundred thousand dollars, and that in a presidential year the amount exceeds one million dollars. This is money spent in the city alone and does not include contributions to state and national campaign funds. How is the money raised? How is it expended? Let Mr. Ivins answer. In an address before the Harlem Democratic Club on March 16 he said:—

"Out of every one hundred voters twenty are under pay at every election. The registration laws put an end to serious abuses whereby Tweed and others manipulated the returns as they pleased; but other abuses have sprung up under new conditions. No provision was made for the printing and distribution of tickets. These must be paid for, and only large organizations can stand the expense. The organizations are as a rule made up of men who make a business of politics, and they invest money in it as any merchant would do in his business. They devote a part of their income to the party in order to hold their places.

"The necessity of distributing ballots suggested to them a perfect means of evading the bribery laws by hiring men to work at the polls as distributors. Forty-five men are thus paid at every poll in the city, and yet no one ever saw anything like that number at work there. The forty-five do no work. It is only a cover for direct bribery. Everybody knows it and sees it.

"The money to pay them comes from assessments on the candidates. The result is that it is impossible for a man to get a nomination unless he can stand an assessment, no matter what ability, popularity, nerve, energy, and patriotism he may have. He is at all times excluded unless his personal popularity and influence are so great that he can break the machine. He may be as great as Cæsar, as fine a genius as Napoleon, as good as Paul, and yet he can never be nominated for mayor unless he puts up from ten thousand to twenty thousand dollars. The whole atmosphere of election is filled with the dollar. It is money every where and in everything."

A like condition of affairs to that which is described by Mr. Ivins exists in nearly every large city in the Union, as well as in many smaller cities, although it is probable that

the assessments are higher in the commercial metropolis than in any other place. The assessment of office holders and public employees may be prevented by law. It is prohibited so far as officers and employees of the United States are concerned by the Civil Service Act which was approved by President Arthur five years ago. That law was enforced with a reasonable degree of vigor in 1884, and government officers and employees were protected from compulsory assessment for money and services. The partial cutting off of one source of supply, however, if it did not increase, certainly did not diminish, the demands on the pockets of candidates. If state and municipal officers and employees should be protected by law from political demands on their purses and services, the result might be a reform in political methods, at least to the extent of bringing campaign expenditures to a reasonable and legitimate basis. Unless such a result can be effected the influence of individual wealth in politics will steadily increase until it may reach dangerous proportions.

Mr. Ivins declares that "ability, popularity, nerve, energy, and patriotism" count for little in New York City politics. A man "may be as great as Cæsar, as fine a genius as Napoleon, as good as Paul," and yet if he have not money at his command he is nothing, in a political sense. This certainly is a bad symptom; if it should affect the entire body politic as it is said to affect New York, it might result fatally.

Money always has been and always will be used by its possessors to promote what they regard as their personal welfare and to gratify their tastes and ambitions. If political preferment shall become a luxury which only the rich can obtain, the administration of the government will fall into the hands of rich men and their dependents and there remain, until wrested from them by some social or political convulsion. "Would you deny to rich men the rewards of political service or ambition simply because of their wealth?" Certainly not. Happily, the people of the United States have not yet been brought face to face with that question. It is true that within a few years the proportion of rich men in political life, as office holders or leaders in party movements, has greatly increased but it is true also that the proportion of men with large fortunes is much larger than it was twenty-five years ago. The millionaires of that day were mainly men who had inherited wealth or accumulated it by slow processes. Comparatively few of them sought the rewards or craved the excitement of politics which offer strong attractions to so many of the rich men of to-day. The ambition to become governor of a state, a senator, or representative in Congress, or even president of the United States is not less worthy when a millionaire cherishes it than when it inspires the man of moderate fortune or no fortune at all.

Americans have been taught to believe that political honors are the highest which an American citizen can expect to attain. Riches do not disqualify a man. George Washington was as great a president as if he had not been a rich man, as wealth was estimated in his day and country; Abraham Lincoln would have been as good a president, as pure a patriot, if he had been twice a millionaire. The character, motive, and ability of the rich man who enters political life ought to be considered somewhat, as well as the methods which he employs. For it should be remembered that the arts and tricks of the demagogue and many other dishonest methods are open alike to all men in political life; the impecunious but unprincipled politician may do as much to damage political morals and corrupt the purity of government as any rich man will be likely to do.

That some men of great wealth have sought and obtained office in the same manner that they would seek to gratify any other whim and with no higher purpose in view is true. For years a state has been represented in the Senate of the United States by a man who regarded it simply as a luxury which his money enabled him to enjoy. So rarely did he occupy the seat that his face and form scarcely became familiar to the officers of the body of which he was a member.

Here comes J. N. Camden, late a senator from West Virginia. He is an amiable man of small abilities. He had been a successful speculator in petroleum and could afford to contribute generously to party campaign funds in order to obtain the political preferment which he sought. The legislature of his state recently adjourned after a long and expensive session which was devoted wholly to futile attempts to re-elect Mr. Camden to the United State Senate. A dozen members of his own party stubbornly refused to vote for him. An extra session of the legislature must be held to attend to the business of the state. If Mr. Camden's friends, who are not a majority, can have their way, that business will not be attended to until further efforts shall have been made to re-elect him. In Michigan, Senator Conger, after twenty years of faithful and laborious service in Congress, has been set aside to make room for a "lumber king." Mr. Conger is not wealthy; his unknown and inexperienced successor is a millionaire who has been a generous contributor to the campaign treasury of his party. Money has enabled him to win in a race against experience, training, and recognized and tried ability. It is not necessary to believe that Mr. Stockbridge used his money corruptly. If he contributed means to help legislative candidates of his party in their districts, to pay legitimate expenses which they were unable to bear, it was not unnatural or blameworthy for them to do what they could to promote his political ambition. Nevertheless, this is an example of a tendency in politics which may in time become so strong and general as to be dangerous.

It is true, however, that there is another side to this question of the influence of money in politics. It must be granted that the legitimate and necessary expenses of political organizations and campaigns are heavy. Public sentiment is fully aroused to the demoralization caused by the use of official patronage and influence and the system of political assessments in the conduct of political campaigns. Such practices will not be tolerated many years longer. If men of wealth are to be debarred from political preferment and leadership, solely because of their money, how will necessary

expenses be met? We do not live in Utopia. If men who possess brains and patriotism, as well as money, are to be shut out, the natural, inevitable result will be that men with money and without brains or patriotism will seize and control party organizations and win triumphs over decency and political morality until the people rise in their might and at whatever cost resume the control which is theirs by right. It is encouraging, therefore, to find so many rich men in public life who are something more than mere possessors of money.

It is pleasant to turn from the men in Congress, who have been mentioned already, to other men who have ability, brains, high, and patriotic purposes, as well as money. In the Senate will be Leland Stanford, of California. He is many times a millionaire, but he does not represent money alone. Another millionaire senator is Philetus Sawyer, of Wisconsin, a man who has accumulated a fortune by his own brains and energy. They serve his state as faithfully now as they served him in all the years of his busy life. Among the most faithful and industrious members of the House of Representatives in the last Congress were many rich men, some of whom probably rank among millionaires. William Walter Phelps and R. R. Hitt, both members of the Committee on Foreign Affairs; Joseph Wheeler, the ex-Confederate lieutenant-general and millionaire cotton planter of Alabama; Frank Hiscock, the Senator-elect from New York; Abram S. Hewitt, now mayor of New York; Nathan Goff, of West Virginia; Ambrose A. Ranney, the distinguished Boston lawyer; and Thomas M. Bayne, of Pennsylvania, may be mentioned as examples of the rich men in the popular branch of Congress who devote themselves to their public duties.

Within the last few months lists have been widely published in the newspapers purporting to give the names of the "senatorial millionaires" and the number of millions possessed by each one. Of course such lists are exaggerated and wholly untrustworthy. Probably the number of men in the Senate, each of whom possessed a million dollars or more, did not exceed ten. There were many more, however, who have moderate fortunes and comfortable incomes aside from their salaries. Probably as correct a list of the millionaires as can be made will include the names of Brown, of Georgia; Camden, of West Virginia; Cameron, of Pennsylvania; Fair and Jones, of Nevada; Mahone, of Virginia; Palmer, of Michigan; Payne, of Ohio; Sawyer, of Wisconsin; and Stanford, of California.

SOJOURNER TRUTH.

BY HARRIET CARTER.

Born in Ulster county, State of New York, sometime in the eighteenth century. — Died in the city of Battle Creek, Michigan, November 26, 1883. — Such are the inscriptions on the memorial tablet of Sojourner Truth. During the long indefinite period spanning these two records, the career of this woman was such as to indelibly impress itself upon the history of her time. A slave from her birth until her mature womanhood, she rose after that by her own unaided efforts to a position commanding respect and esteem.

There is a discrepancy in the various accounts of her life as to the exact year in which she obtained her freedom, though the probability is that it occurred in 1817, at which C. may

time New York liberated all the slaves within her borders, who were over forty years of age. Sojourner always looked back upon this event as her birthday, and was accustomed to say of herself, "I only count my age from de time dat I was 'mancipated. Den I 'gun to libe'."

At this time she possessed a figure of remarkable muscular development, straight, gaunt, and nearly six feet in height. In color she was a full-blooded African; her eyes were large, brilliant, and expressive; her voice strong, deep, and masculine. Strikingly distinctive as was her personal appearance, it was excelled by the individuality of her character. She was endowed with a strongly imaginative nature which she ever held in proper check by shrewd common sense.

Her fearless, regal mind bade defiance to the tyranny of slavery to make it servile; and all the bitter wrongs which she endured, failed to dull her keen sense of humor. Surrounded by circumstances tending to keep her in dense ignorance, her singularly alert mind had ever reached out to grasp every shred of knowledge which accidentally came in her way, and her tenacious memory proved so good a custodian of these treasures that she had at command a fund which was a constant surprise to all with whom she came in contact. Most explicitly she always obeyed the voice of her conscience. Once convinced of what was right regarding any matter, she could not be induced to swerve from that side. In her efforts to discover truth, and to determine what was right, she often unconsciously adopted methods of search that were notably Socratic in character.

All the religious instruction she ever had, was given her before her ninth year, by her mother, from whom at that age she was sold away. This instruction consisted of the one fact reiterated again and again, that God, who lived up among the stars, would hear and help her if she called upon Him in time of trouble. Without any other knowledge of this powerful Being so vague to her, she accepted the statement with the most implicit faith; and in the last years of her life she said she did not remember ever asking for help when she did not receive it. Whenever she was beaten, she never knew it long enough beforehand to pray; if she had only had time enough to ask God's help, she doubted not she would have escaped the bitter punishment.

Her conscientiousness made her a most valuable servant; and her last master appreciating this fact hit upon a plan to get from her the greatest amount of work possible. A few years before the emancipation laws were to go into effect, he promised to give her her freedom one year before the specified date as a reward for the most faithful service she could render him up to that time. Eagerly did she accept these conditions, and diligently did she fulfill her part of the contract, only to be met at its close by a flat refusal from him to keep his agreement. Incensed at such base treatment, she at once resolved to take what was so justly her own.

Mrs. Harriet Beecher Stowe in *The Atlantic Monthly*, for April, 1863, gives a verbatim account of this time of trouble, as Sojourner related it to her. She went directly to God in her confident way, and said, "O, God, ef you'll help me git away from my massa and missis, I'll agree to be good; but ef you don't help, I don't really think I can be. I want to git away, but de trouble 's jes' here; ef I try to git away in de night, I can't see; an' ef I try to git away in de day-time, dey'll see me and be after me." She said that immediately the Lord told her to start two or three hours before daylight, which she did, on the following morning. After traveling for several hours she found herself again in need of guidance, and again she sought it of her sure refuge, in the following manner: "O, Lord, you've started me out, now show me whar to go." And the response came sure and quick. The vision of a house appeared to her and she was bidden to go forward until she reached it. Toward the close of the day, she found the place; and was welcomed by some kindly Quakers. She told them that the Lord had directed her to them. A little later when her master had tracked her, they paid him the price of her year's labor, and gave her a home with them, where she remained for a long time. In one brief sentence she epitomizes the universal history of the unregenerate human heart. "An' now jes' look here, instead o' keepin' my promise an' bein' good, as I tol' the Lord I would, jes' as soon as everythin' got a-goin' easy, I forgot all about God."

Not for long, however, for presently there came to her the

true revelation of the character and attributes of God, and of the office of Jesus Christ as the Mediator and Savior; and the converted Sojourner became from that time henceforward one of the most faithful, consistent, and zealous of Christian disciples.

At the time appointed by the laws all the slaves were set at liberty, and the last vestiges of the 'system' were wiped away in the state of New York. Immediately Sojourner and her husband, who was many years older than herself, began to have bright dreams of making a little home for themselves and their two younger children,—the three older ones having been sold out of the state. But hard times were not yet over for them; bitter disappointments still awaited them. Work was hard to obtain, and they were finally obliged to separate, Sojourner taking the children and going to the city of New York where she obtained employment. Her husband, after feebly wandering here and there, occasionally getting a little work to do, at last was taken into an almshouse where after a brief time he died. In course of time the daughter married and the son went to sea.

Sojourner, whose mind was rapidly developing in her present surroundings, began to have visions of a great mission to be accomplished for the people of her race, and gradually it dawned upon her that she was specially called to the work. She saw the mass of the colored people ignorant, indolent, and indigent, satisfied if in any way their pressing necessities could be supplied. Somebody must rouse them to efforts of self-help; somebody must rouse the white people to extend to them a helping hand. And duty said to her, You should do what you can in this matter.

Another conviction was brought to bear on this decision. It had been her ambition for years to earn all the money possible. She had been in the habit of working between hours and over hours at any outside employment that might come to her hand, such, for instance, as rising earlier in the morning that she might clear the snow from the steps and walks, and thus keep for herself the money given her to employ another. About this time it came to her as a revelation that this was a species of robbery, that she was taking from others the work that was justly theirs if there was anything else she could do. And she decided to enter upon her mission.

Up to this time in her life she had not been known as Sojourner Truth. Isabel, prefixed successively to the surnames of the different masters to whom she had belonged, had been the name to which she had responded. She wished now to cut adrift as far as possible from all reminders of her old, hard life. She would have a new name, and accordingly she went directly to God for it. From a book giving the full story of her life, written by Mrs. Frances W. Titus, the following account of the answer which she received to this petition is taken, as indeed are many of the facts in this sketch. "Well, de Lord gabe it to me. It came to me jes' like a telegraph dispatch to de brain, dat de name was to be Sojourner."

On the first day of her pilgrimage, journeying eastward from New York, according to the impression she had received, she was asked by a Quaker lady at whose house she stopped for some water, "What is thy name?" "Sojourner." "Sojourner what?" She had never thought of that, and was much troubled over it. Every body had two names, and so ought she to have. Plodding on, disconcerted and weary, she prayed "O God, give me a name with a handle to it." "An' it come in dat moment, like a voice, jes' as true as God is true, 'Sojourner Truth.' An' I leaped for joy. 'Why,' said I, 'thank you, God; that is a good name. Thou art my last master, and thy name is Truth; and Truth

shall be my abidin' name till I die."

Space forbids following her closely through the hardships of the opening of her new career. Wherever opportunity offered she presented her cause. If she could only once get an audience, the magnetic power of her presence, and the originality of her manner and discourse, held it deeply interested to the close of her address. Reports of these meetings circulated freely, and very soon she began to receive invitations to lecture here and there over the country; and then the battle was won. Her work was established; her fame secure. At the beginning of her public life she had no specific design as to how she might accomplish the most effectual good; but gradually her thoughts assumed shape, and it soon grew to be her deeply cherished plan to bring about the establishment by the United States government of a colony for the colored people in some part of the West, where they might become a self-supporting people. Though these hopes were doomed never to be realized, yet her labors resulted, perhaps, in a far greater good to both the white and the black races, in rendering the former more considerate and helpful, and the latter more ambitious and industrious. As to herself, she freely cast her bread upon the waters and after many days found it again; and not she alone, but all her race, was sustained and strengthened by its return.

Sojourner was a strong advocate of the reform movements of her day. "I go in for agitatin'," was a favorite expression with her. Mrs. Gage gives an account of a Woman's Rights Convention held in Akron, Ohio, over which she herself presided. The opposition element was strong and was gaining the advantage in the discussions of the meeting. The hearts of the leaders, already fearful as to the results, fairly quaked, as slowly from the pulpit stairs where she had been sitting, rose the tall, gaunt form of old Sojourner. She advanced to the front and deliberately removing her bonnet, laid it down at her feet. The sight of that grotesque figure, and the first tones of her powerful voice overwhelmed the convention with despair. Vain fears! In her indescribable manner, amid the ever deepening interest and amazement of her hearers, she logically took up point by point the arguments advanced by the opposing party and irrefutably answered them—in such a way, too, as to leave each covered with ridicule. She ended by saying, "Ef de fust woman God ever made was strong enough to turn de world upside down, all 'lone, dese togedder ought to be able to turn it back and git it right; and now dey is askin' to do it, de men better let 'em." Mrs. Gage adds, "Amid roars of applause she turned to her corner leaving us with hearts beating in gratitude. She had taken us up in her strong arms and carried us safely over the slough of difficulty, turning the whole tide in our favor."

She was a radical reformer on the question of dress, and used frequently from the rostrum to denounce in scathing terms the willing submission of women to the thralldom of fashion. The simple Quaker style of dress was the one she adopted for herself. In the temperance cause she was an active worker and struck many vigorous blows in its defense.

During the Civil War she spent much time in Washington as a nurse in the Freedman's hospital, where, it is needless to say, her services were most valuable. Her duties frequently called her to distant parts of the city, and owing to the prejudice against negroes riding in the street cars—although the law giving them equal privileges in this respect with the white people, had been passed—she was usually obliged to walk. Being very tired, while out one day, she attempted to get on a car which had stopped for a white woman. The conductor rudely pushed her aside and bade

her "get out of the lady's way." With a loud "whoop!" she sprang past him into the car saying "she was a lady too." When the conductor threatened to put her off, she informed him she knew the laws as well as he did, and that she would report the number of his car if he attempted that. She was molested no further. The "whoop" will be more readily understood when it is known that her grandmother was an Indian squaw. She passed through several scenes similar to this one, always coming out the victor; and then gradually the prejudice regarding the admission of negroes to public conveyances died out in that great city. Who shall say how much its demise was helped forward by her fearlessness and her persistency in what she knew was right?

Sojourner never asked grown people to read the Bible for her if she could find a child to do it; for she said it was almost impossible for the former to refrain from commenting as they read, and she preferred to draw her own conclusions. Her insight into human character was remarkable. "I can't read books, but I can read de people," was a frequent assertion of hers. No one ever intuitively knew better than she how to adapt herself to the requirements of all dispositions and circumstances. Her quick ingenuity and keen power of repartee snatched victory from the very jaws of defeat for her many times. On one occasion, just before the war, she deeply angered a strong pro-slavery man in one of her public addresses. Unable to control himself, he said to her at the close, "Old woman, do you suppose people care for what you say? I don't mind your talk any more than I would the bite of flea." "Perhaps not," was the quick rejoinder, "but, the Lord willin', I'll keep you scratchin'."

Wendell Phillips relates that at one time he heard her say to an audience that she had been invited to address on very short notice, "Well, chilern, I have come here like de res' of ye, to hear what I have to say."

For the last twenty years of her life she made her home at Battle Creek, and from this place went out to fill her engagements. She carried with her on her travels photographs of herself to sell, on which was to be found the quaint inscription, "I sell the shadow to support the substance." Her large autograph album, which she called her "Book of life," contains the names of nearly all the leading characters of her time, most of them preceded by tender expressions of esteem and friendship. Among them are to be found the loving testimonials of Presidents Lincoln and Grant.

A private letter from Battle Creek gives an account of an address made by her to a body of college students in that city, in 1879, when she was over one hundred years old. The surroundings very naturally recalled to her mind her lack of educational advantages. After most emphatically imparting this fact to them in her opening sentence, "I don't know nothin' about grammar," she asked with a merry twinkle in her eye, and a droll, quiet dignity, born of a consciousness of natural superiority, "Ef for all that they could see her blush?" Noticing several of them taking notes while she was speaking, she stopped and looking scornfully around, advised to them "put their notes in their heads."

The secret of her fascinating power lay in her distinct personality. Her incisive mind from its very lack of education, was also untrammelled by the necessarily attendant train of imparted ideas, and so sought and grasped truths in its own original way. Her nature was impulsive, and overflowing with affection,—in the first days of her Christian experience she thanked God that He had given her so much love in her heart that "she couldn't help lovin' even de white folks." Enthusiasm, perseverance, the cour-

age of her convictions, and true self-respect, were marked traits which helped to win her great success.

No more unique character ever stamped its impression upon the history of any age. As geologists discover now and then in fossil remains certain rare and peculiar

specimens which, far surpassing all others of the same class, exhibit the highest development possible under the once existing conditions of their formation, so students of history will find in the records of Sojourner Truth a phenomenal production of the days of slavery.

YESTERDAY.

BY EDGAR L. WAKEMAN.

He was our friend. Now he is dead and still.
At morn he came with helpful hands to fill
Our need. All opulent his mid-day grace.
Still near at eve he stood with loyal face.
Ah, soon we found we had not prized our friend.
Now struggling in brief hours to make amend,
We heard not the Dread Presence at our door;
Aghast, we turned to find our friend no more!

THE FRUITS OF CALIFORNIA.

BY BYRON D. HALSTED, Sc. D.

California is a great state. Its area is almost equal to the stories that have been told of its resources—both are large enough to satisfy the people living outside the borders of the Golden State. There is strong talk of dividing the state into the northern and southern half. Should this become a fact, only the student of political ethics can predict the influence it would have upon the inborn tendencies to exaggeration of the average Californian. If a division of the state would multiply the highly colored accounts of the resources of the country, it would be wise to let bad enough alone. Whatever may be said in the following lines is to be understood as pertaining to Southern California, or that portion of the great coast state that has its geographical center in Los Angeles. In this city and in Santa Barbara, three months of the past winter have been spent by the writer, and it is hoped that this short period has not so far made him a Californian that he cannot adhere strictly to the facts as they are presented.

It is of the vegetation of the country that I am requested to write, and especially of that portion which is included in the expression "California fruits." In order to discuss this subject with fairness it is necessary to glance at the climate which prevails in Southern California. The seasons, if there are any, are known as the wet and the dry times of year. From November until April it should be the rainy season, while from April until November rains seldom fall. In the northern states the seasons come and go with a regularity that is as familiar to the migratory birds as to the perennial plants or man. We all prepare for winter and our preparation never goes for naught. The predictions of the old almanac—now somewhat out of date—were generalizations founded upon the uniformity in our seasons' advents combined with a regard for the superstitions which so many still cherish. In Southern California the almanac maker can only say for one-half of the year, now you may expect rain, and for the other half, look out for a dry spell. There is one thing that is very certain, that is the dry season. If there was an equal certainty of the rain, the good reputation of the state would be established. The one thing that is most frequently lacking is water. Any attempts to supply water to the land by irrigation are always expensive and

frequently futile. The rich land lies in the many valleys, and the water for irrigation is brought from the mountains where it has been caught as snow during the wet or cold season. This water is limited in amount and often costs more than it is worth to get it distributed upon the soil.

The climate of Southern California is remarkable and upon the strength of this, towns are built and booms in real estate are sustained. The warm and even temperature which continues from one year's end to another is equaled in only a few other places on the globe. The coldest month is March, and the warmest August, and the difference in the mean temperature of these two months is only fifteen degrees. This I should say is for Santa Barbara, a town close upon the coast and the recipient of all the mollifying influences of the Pacific ocean upon the one side and a range of mountains close by upon the other. At this place the average difference between summer (67.71°) and winter (54.29°) is less than thirteen and a half degrees (13.42°). At Minneapolis, Minnesota, the difference is 55.49°, at New York, 40.69°, Jacksonville, Florida, 26.91°, and at Rome, Italy, 23.26°. It is necessary to speak of this warm even temperature that the reader may the better understand the conditions of climate with which the vegetation of this sub-tropical country is surrounded. The climate is certainly very exceptional, and it is no matter of surprise that when known there should be an exodus of the invalids from the northern states to this land where the cold of winter never comes to freeze, and where the heat of summer is tempered.

It is true the towns are growing, and there is sufficient reason for this. Many places with beautiful tropical names exist now only on paper, and the lots on the main streets are selling for prices that would surprise the most enthusiastic dealers in real estate in our rapidly growing eastern cities. If this "boom" continues much longer there will be no land left for farming within the five southern counties of the state! The people who are now flocking to this sunny land are not farmers; the majority of those who are buying city lots and country tracts are doing so for a speculation. The crop that most new comers are anxious to raise is the price of their land. There is a wind of feverishness blowing everywhere, and on this account it is difficult to get at

the bottom facts in many instances. Nearly every place in city or country has its price and many display the shingle of the real estate dealer. This price may change from one week to another according to the state of the market. The rumors of a new railroad coming into town throws every one into an excitement which to an outsider is as painful as it is ridiculous. There are very few places sufficiently isolated but what the spirit of barter has reached them. Ranchmen who two or three years ago were simple-minded and thrifty now come to town daily to watch the real estate market, and try to determine how much more they should ask per acre for their possessions.

The endeavor has been, in the briefest space possible, to separate the present rapid rise in real estate in Southern California from any value such land may have for purposes of fruit growing. In very many places fruit is grown simply as an advertisement for the land. Orange groves are set out with no other thought in mind than to attract the eyes of the eastern capitalists. A tract cannot be properly advertised in the land circulars unless it has mention of a few tropical fruits. In many cases the oranges, for example, are left upon the trees for two years that they may add attractiveness to the place. Two-year old oranges grow to double the size of yearling fruits, but lose all their goodness and become dry and spongy as a pumpkin.

Having touched upon the questions of the seasons, the uncertainty of rains and the expense that attends irrigation, and shown that the present rise of real estate and the inflowing of weak and wealthy people are due to the salubrious climate and added railroad facilities, we are better prepared to look soberly at the crops of this much admired land.

The leading fruit is the grape. In many parts of the state the vineyard is the most familiar cultivated land. The grape seems perfectly at home in all parts where the water supply is ample. The products of the vine may be divided into three groups, viz: fresh grapes, dried grapes or raisins, and wine. The writer did not arrive in California until the last of November, which was a month or more after the grape harvest, and therefore cannot write of the grape as seen in its best estate. But little need be said upon this point. California has fought her way to the front and established beyond question her reputation as a grape-producing state. The mission grapes which I picked from vines set more than a hundred years ago by thoughtful, fruit-loving monks, were certainly of superior quality.

The raisins which were in the market, are a home product that might well be the pride of any vine-clad country. If all the raisins used in the United States could be like those, there would be less fault found by the cooks and cake makers of our country. The atmosphere of California seems not only suited to growing the raisin grape, but is sufficiently dry so that the curing of the fruit is a comparatively easy task. At San Gabriel there is one of the largest, if not the largest, of wineries in the world. Not only is California wine made in large quantities in many of the counties of the state, but it ranks high when placed in competition with the wines of any country. Much discredit was heaped upon the wine industry in its early days, because the methods of manufacture were then very imperfect, and in their haste the wine makers sent all their products, possibly mostly poor, into the markets. The injury thus incurred has been outgrown, and it is settled in the minds of expert judges of wine that California has a mine of wealth in her vine-clad hills.

A vineyard when stripped of its fruit and leaves is a striking and fantastic spectacle, especially when old and the pruning shears have done their annual work. Each vine stands

like a dwarf oak or ancient apple-tree which has been shorn of all its smaller limbs—a crooked stem surmounted with a half dozen knotty, ill-shaped branches. No trellises are used, and such a thing as covering the vines with earth in winter would be an insult to this frostless climate that would make the peaceful Pacific lash with rage and the sunny mountains sink with shame.

During the first few years of a vineyard's life the main grape stems are annually trimmed down to within a foot of the ground. As the years go on, these stems are cut a little higher until when they are two or three feet above the soil the proper branches are left as short stubs. In the course of fifty years the original stem becomes nearly a foot in diameter and the branches reach out in fantastic shapes like the antlers of the deer, and attain a height of five or six feet. The annual growth of vigorous canes springs from the upper buds of these branches and takes an outward and downward direction like the spray blown from a fountain. The great clusters of fruit are borne near the base of the canes and are held up free from the dusty earth. The large Centennial vine which created such a sensation while on exhibition at Philadelphia in 1876, has a daughter now that is a fair rival of its parent. This vine, said to be thirty years old, has a main stem over three feet in diameter at the point where the branches are given off. An immense trellis is provided for this vine, which is growing by itself near its owner's house, and has been known to yield no less than four tons of the finest of the old mission grapes, in a single season.

The orange is the pride of many fruit growers in Southern California. The tree in itself has rare charms. It is clean, smooth barked and with a very neat, shapely top. It is stately although small, and in every way lays claims to being the most aristocratic of all the common trees of the state. The foliage is of a superb dark green that never turns brown with the coming of autumn, but preserves its refreshing evergreen color through all seasons of the year. When in flower an orange grove is air-laden with the most delicious perfume, and when in fruit there is not a more beautiful sight that a tropical sun ever shone upon. Picture a tree as fine in outline as the best pear or apple-tree with a stem straight, smooth, and green tinged, and about six inches in diameter. Let the top be so thickly set with large thick shiny evergreen leaves as to make a dark background against which hang several hundred golden spheres, and the reader has an idea of the orange tree when well cared for and in its best estate. Imagine an area of a score or a hundred acres set with these trees, the rows perfectly straight and making lines in a half dozen different directions from any point of view, observe that the earth is free from the first sign of a weed and as clean as a newly made garden. This is a well kept orange grove or orange orchard.

The lemon is less commonly grown than the orange because there is no great demand for the fruit. It does well in the regions where the orange thrives. The tree is less formal and the branches grow with more irregularity than the orange. The top is more spreading and open, and the fruit as it hangs on the branches is less attractive. It is more democratic in its composition and habits than its queenly sister, the orange. The lemon suffers sadly from the scale insect, and its thorny branches may be often found infested with the white patches of the pest. In size and general methods of culture the lemon tree does not differ from the orange.

The lime is a third citrus fruit that partakes of the habits of the lemon, and is grown to a limited extent for the fruit which is used for making refreshing drinks. The lime fruit

is less than half the size of the lemon, but of about the same shape. It has a greenish tinge to the pulp which otherwise is not far different from the lemon. There is no great demand for the lime and the trees are only grown to supply the requirements of home consumption. The scale is unusually fond of the lime tree. Both the lime and the lemon adhere less to times and seasons in their flowering and fruiting. It is not exceptional to find a lime tree with buds, blossoms, and fruit in all stages of development.

The shaddock is only rarely met with in the ornamental grounds of the wealthy. This is a fourth member of the genus citrus and has but little value except for the beauty of its large lemon-like fruit that are several inches in diameter. There is a Chinese lemon that is grown somewhat as an ornamental hedge plant. This is frequently loaded with enormous fruits of beautiful shape and color, but have no value as an article of food.

The fig is grown in all fertile parts of Southern California. In the winter season the fig tree is without foliage and resembles a small spreading butternut or black-walnut tree. It is a very thrifty tree and yields large crops of its peculiar fruit. As the tree is free from the inroads of noxious insects it is a favorite with every one. There are, however, only a few orchards devoted to the fig, the secret of which is that other things pay better when grown as a market crop. The fig fruits may be seen forming before the leaves begin to unfold in early spring. They are green pear-shaped outgrowths upon the branches, within which are the small flowers of the fig. Access to these blossoms is attained by insects through the hole that is situated at the upper end of each fig.

The list of fruits that will grow in Southern California is a long one. It is claimed that all of the fruits of the earth will thrive there, and it only needs the hand of the thoughtful horticulturist to introduce the various sorts from foreign countries. Upon the Hollister Ranch the writer saw a grove of fine date palms, many of the trees of which were laden with half-ripe fruit. From this fact we get an impression of the tropical nature of the country with which this article deals. At another place we saw fine specimens of the banana, bearing long branches of full-sized fruit. The date is, however, as yet, grown only for ornament or as a novelty, and the banana is not sufficiently at home here to make its general culture a safe and profitable undertaking.

The almond has been grown extensively in some parts. One orchard visited by the writer contained scores of acres, and was in full bloom on the first day of February. If the profitableness of the enterprise may be judged by the attractiveness of the orchard, success in almond growing is assured. However, beauty in blossoms is not synonymous with profits in fruit, and many of the almond orchards have proved so nearly failures that the owners are beginning to graft the trees into prunes. It is found that a warm dry winter brings on premature flowering, and should a cold rain follow, the young fruit is blasted. If there was an even or regular climate there is but little doubt that all other conditions would favor the culture of the almond.

The olive, on the other hand, has made an excellent record, and in the hands of such men as Mr. Cooper, near Santa Barbara, it has more than fulfilled the bright expectations

of its ardent advocates. The olive tree is a handsome silvery evergreen which possesses all the sweet simplicity and beauty of a Quakeress. When grown on well-tilled land in long, straight rows, and loaded with fruit, an olive orchard is one of the pleasing sights not easily forgotten. Mr. Cooper has worked out the problem of olive culture from the very beginning. He has planned with his own hands much of the machinery in use at his ranch for the conversion of the olives into oil, and has gained for himself a reputation that makes it easy to dispose of all his products at the highest price. Pure olive oil is a scarce article that only needs to be known to be fully appreciated. That which Mr. Cooper has done, many others can do, and there is no reason why olives, in any form, should not be exported instead of imported.

Little need be said here of the pears, peaches, plums, etc., that may be produced in California. Those who are familiar with these fruits as seen in our markets in either their fresh state or in cans, are aware that in size and beauty they have few equals. There is this to be said that these more common fruits sometimes lack in quality. Take, for example, the apples, while they may be large and fair, it is a fact that they lack in high flavor. There is little of that brisk sprightliness so much prized in the "Spitzenberg" or the "spy." The strawberries are deceptive when they come to the palate. It is a great treat to have fresh strawberries the year round, but strawberries which come to us in January are not the same that adorn the table in the East in June. The variety may be identical, but the richness is not there. The Californian berry has much of the languor of the climate worked into its texture. The tart and lusciousness have failed to develop, perhaps, because the strawberry is not quite at home where rains and sunshine do not contend for the daily mastery.

This brief outline of the fruits of the Golden State could not close without a mention of the Japanese persimmon. This seems to grow in all its perfection beneath the subtropical sun of Southern California. The small trees become loaded with the tomato-like fruit, and when fully ripe it serves as a fitting ending to a meal at which all the other fruits have been offered. The great point is to get them when hanging as bags of pulp upon the trees; then the pucker of the persimmon has all gone, and in its place is a flavor that most persons enjoy upon the first introduction.

The loquat, or Japanese pear, ripens in April, and of it I cannot write from experience. The tree is quite frequently met with, and all persons are in praise of its good qualities. Of the guava enough cannot be said as regards the delicate strawberry flavor of the freshly gathered fruit, or of the quality of the jelly made from its pulp. This small shrub is worthy of vastly more attention than as yet has been given it.

It is impossible to mention in more than a general way the fruits of California and keep within the space assigned me. Enough has been said to show that the list is long and contains a great variety. The fruit interests of the state are somewhat in their infancy. With better facilities for irrigating the orchards, and for disposing of the fruits after they are grown, California must have a horticulture of which she can be truly proud.

THE POTTER'S ART.

BY FELECIA HILLEL.

A lump of clay and a Sèvres vase are complete opposites in form and finish; the one is unshapely, lifeless, and useless; the other, graceful, expressive, and a thing of beauty. Yet the Sèvres vase is only a lump of clay, treated by skillful hands, molded by thought, and exalted by taste. This transformation wrought by the potter's art, as men call working in clay, is one of the most fascinating processes among human industries.

The substance upon which the art depends, is so widely spread over the earth's surface, and the qualities which make it suitable for pottery so easily recognized, that all races have known something of the work and have left numerous examples of skill. Clay usually lies in "beds" and consists of disintegrated rock and of particles deposited by running waters. It is very plastic, that is when mixed with water it can be easily molded, and when subjected to heat it becomes hard.

Since the day when primitive man discovered that the moistened clay could be shaped into bowl, ewer, or urn, and baked in the sun until it served many a useful purpose, improvements in pottery-making have been going steadily forward. The various new methods and the substitution of machine for hand-work have made the potter's art in a modern establishment a vastly different thing from what it was in the quaint and homely little potteries of past ages.

In these potteries a stone floor, unplastered walls, and unfinished ceiling formed a room whose only furnishing was a potter's wheel, his stool, and a table to hold the clay and jar of water. Gray clay marks were spattered everywhere. One small window, perhaps with a flower pot or two before it, admitted the light, the whirring wheel was the only music, and the restless fingers the only sign of power. The product of this humble shop was small, indeed, but every piece was an individual in those days and full of that life and expression possessed only by the work which receives the direct thought and touch of the master. But now, a pottery is a huge factory. Money, brains, push, and invention are written all over it. It turns out thousands of pieces a day and multiplies every design by the thousand. Yet its processes are the same as in the shop of early times, improved by an age of invention, multiplied by nineteenth century business enterprise, and set to steam.

To obtain a moderately clear idea of the changes the art has undergone and of its present methods, visit a model modern establishment. Choose an American house for they are trammelled by few slavish notions of precedent; for your house go to Trenton, New Jersey, the "Staffordshire of America", as the potters love to call it. Among all the potteries of that city there is none where you will receive kinder treatment and see more perfect methods than in that of Burroughs and Mountford.

Beginning on the lowest floor of the factory, with the clay bins ranged along the walls, it is noticeable that beside the clays brought from various sources there are bins of feldspar and flint. These articles are used with the clays to make the body or paste from which the ware is molded.

Upon the kind of clay used, and the extent with which it is mixed or not mixed with other substances, will depend the variety of the pottery. Common clay will produce soft pottery, of degrees of fineness varying according to the care exercised in the preparation; if the clay contains a great

deal of silica, iron-stone or stone-ware is produced. All common clays give an *opaque* pottery; only one variety, *kaolin*, produces a translucent ware. This variety of clay was first found in China, so that translucent pottery, or porcelain, as it is properly called, is commonly known as *China*. Porcelain has one other mark distinguishing it from pottery; it breaks with a smooth fracture while that of the common pottery is rough and jagged.

The first process in pottery-making is preparing the clay. The simplest method is to mix the clay with water until it is sufficiently soft to mold easily. In early pottery, and in making bricks and flower pots to-day, this is all the preparation needed. This mixing may be done by the hands, by the feet, or in a pug-mill. But if a finer grade of paste is desired the process is more complicated.

In the Burroughs and Mountford factory the clay and ingredients are mixed in a *blunger* according to a certain formula; this blunger is really a huge vat across which runs a shaft bearing paddles or teeth. These paddles are made to rotate by steam and thoroughly mix the ingredients. Water is turned on and the mass stirred to form a pasty liquid called *slip*. This slip is then drawn off through sieves or *lawns* into a vat. A force-pump is a part of the equipment of the room and by it the slip is pumped into a series of presses or a "consolidating machine" where all the water is literally squeezed from the slip, leaving the clay in *leaves*.

The presses are now unloaded, and the prepared clay is carried to a stock room to await the needs of the potters above. A moist and unattractive operation this work appears and the visitor is sure to come away from the blungers and consolidators, clay-spattered and begrimed, but with enlarged ideas of the skill and science it requires to prepare clay thoroughly for molding.

In potteries where fine grades of porcelain are made, the mixing is done differently. The kaolin, chalk, sand, etc., are each in the first place, finely ground between millstones; water is then poured upon them and the powder allowed to settle, the coarser matter being poured off. When the ingredients have been thus treated they are mixed thoroughly in a plaster trough which soaks up the water and leaves a paste which must be kneaded for some time before it is suitable for use.

The clay is now ready for molding. The potter's wheel and hands are the oldest, the most effective, and the still indispensable tools for shaping the clay. The first wheels were merely small round tables, fitted on pivots, to which the potter gave an occasional whirl in order to keep them moving. Different methods of moving the wheel have been employed; a second wheel was sometimes fitted low down on the pivot and turned by the foot; a large side wheel turned by an assistant, is employed in some cases; but in our modern pottery the wheels are usually turned by steam. The hand wheels are ordinarily circular blocks of plaster and called by the workmen *whirlers*.

Entering the large apartment in which the wheels are placed it is at once noticeable that each is the center of a workshop. A window lights each; a bench holds the wheel, the jars of water and slip, the tools, molds, and clay; and a large rack or set of shelves forms a partition between the simple shop and its neighbor. The *jiggers*, as the potters

at the wheels are called, are nearly all English men and women who have served their seven years of apprenticeship in the old country and have worked ever since at their trade. They are a kindly, intelligent folk, and with their nimble fingers show you many a trick in clay.

The clay is brought to the jigger in large pieces and cut by them to the desired size, with the potter's knife, a string or fine wire. It is usually kneaded well before using. Starting his wheel the potter *throws* the clay upon the revolving disk and with fingers kept well wet shapes the ware. The clay grows to a round bowl, turns to a bulging *amphora*, shapes itself into a pitcher, lends itself to form a tall slender vase, now a neck is added, the lip becomes narrow, again it is indented,—shape after shape is taken on by the whirling clay obedient to the motion of those agile fingers. It is magic, enchantment, you think. A careless cut with the string, a check to the wheel, and the clay falls inert.

But in the modern pottery you will see little of this hand-work, except as the obliging workman displays his skill to excite your wonderment. Almost all work turned out to-day is molded ware, nevertheless, the process is most interesting. Watch a plate in the course of creation. The potter throws upon a block of plaster a lump of clay and with a *batter*, a plaster hammer, stamps it flat until it looks very much like the pie crust which the cook throws over her pie tin. Upon his wheel stands a block bearing the inverted shape of the inside of the plate; the layer of clay is thrown over this, the wheel started, and a *profile* (a small steel instrument, its edge cut into exactly the outline of a cross section of half a plate) is applied to the upper side, forming the bottom of the plate. When finished the plates must stand on the block for some time in order to harden.

One after another the molds are covered. By the time the last is finished the first is dry enough to remove from the block. In this condition ware is called *green*; it must stand a few hours before the next operation, the trimming and sponging, is done; for this work the pile of green plates is placed on a wheel and the trimmer cuts the rough edges with a sharp steel. Each plate must now be sponged to remove the last vestige of superfluous clay. This sponging is dainty work, and most of the workers do their task with an artist's touch.

All hollow ware like tureens, pitchers, and slop jars is said to be *pressed*. For tureens a *lining* about the size and shape of the desired article is roughly shaped over a mold; this is placed in the mold of the tureen and carefully worked down by the pressure of fingers and sponge, into all the crevices and corners, care being taken that the inside be neatly finished. A roll of clay is placed along the edge and the top of the mold forming the ledge to hold the cover, placed in position. A separate mold holds the handles and cover. After drying, the sponging, trimming, and *handling* (as putting on the handles is called) follow.

The knife, sponge, and camel's hair brush are all used in finishing off the pieces, an operation which requires great care and nicety of touch particularly when the ware is ornamented with relief designs. A pitcher is made by covering the parts of the mold (usually three, bottom and two sides) with sheets of clay, fitting them carefully together and filling up the joinings. Not infrequently a plaster of Paris mold is used in potteries and the ware *cast* by pouring slip into the mold and allowing it to dry.

When the trimming and sponging is complete the ware is carried to the *green room*, a drying room heated by steam. In removing the green ware the shape is often marred. If

one will give himself the trouble to examine a quantity of common ironstone China he will soon discover cups whose tops are no longer a perfect circle, and saucers with indented edges, defects in shape occasioned by careless handling in the green state. The ease with which the green ware is bent and cut gives opportunity, however, for a great variety of decorations.

Where *incised* decorations,—lines, figures, or patterns cut into the ware, are used the ornamenting must be done in the green state. If these incised patterns are filled up with clays of a different color, as in much of the celebrated Henri Deux faience, the work is done now. High relief figures and flowers are put on the green ware. Patterns are often cut out of the soft piece leaving an open work design in the finished piece. It is easy to see that decorative possibilities in the green ware are limited only by the imagination and skill of the decorator and designer.

When the pottery leaves the green room, it is to be fired. The object of firing is, of course, to make the clay hard. For this purpose a large brick oven called a *kiln* is built over a fire-place. The kilns vary in shape and size but the principle upon which they are constructed is about the same in all cases; mainly, to bring the high heat necessary immediately to bear upon the ware. The ordinary kiln is circular in form and tapers into a cone-shaped roof. The ware which is to be burnt is placed in *saggers*. The sagger is a cheese box in shape made of baked clay, and so constructed that one can be piled on another to the top of the kiln, until it is full. By the use of saggers the green ware is protected from all fumes and space is economized.

The bottom of the sagger is covered with an infusible sand, and the green ware is set in it, care being taken that the pieces do not touch. Where plates are put in, sand is scattered between them. When full the kiln is closed up with brick and mortar, tight as a nut-shell, and the fires started. A white heat is required to fire, and the time it is kept up varies with the quality of the clay and its thickness; about thirty-six hours is the average.

After the firing the kiln is allowed to cool off, an opening is made and the burnt ware, now to be known as *biscuit*, taken out. The most familiar example of pottery in the biscuit state is a common flower pot. Many pieces of biscuit ware when taken from the kiln are marred by excrescences and these must be polished off before the next step, the *glazing*, or *glassing*, can be taken. The earliest potters discovered that if a liquid mixture of ground silex, lead, etc., were applied to biscuit ware and the ware then fired, a glassy surface would be produced which made the pottery impervious to water. Many varieties of glaze have come into practice in the growth of the art; the simplest is that produced by throwing salt into the furnace after a certain point in the firing has been reached. The heat volatilizes the salt, the sodium set free unites with the sand in the clay and a hard almost indestructible glaze, *salt glaze*, is formed; nearly all of the common brownstone ware and glazed sewer pipe has the salt glaze. The usual glaze, however, is composed principally of feldspar, flint, and white lead. These materials are finely ground and made into a white cream-like liquid. Into this the biscuit ware is dipped, until enough adheres to form an even coating when the ware is burnt. In burning the second time a heat sufficient to turn the liquid coating to glass is required; care must be taken that it is not hot enough to melt the clay of the ware. All soft pottery thus treated is called *glazed* pottery.

Where a very thin glaze is put on, the name given is *lustrous* pottery. *Enamel* differs from the common glaze in being opaque instead of translucent. The art of making

opaque glaze, or stanniferous enamel, as it is called, has played hide-and-seek with potters down all the ages. The Egyptians and Assyrians knew the secret, and it was lost. The Saracens practiced it in the twelfth century, and it disappeared. In the fifteenth century Luca del Robbia found it, but the secret dwelt with a few in Italy. Palissy tore up his cottage floor and burned his household furniture in experimenting for it; he succeeded, and the art has remained since by the world.

Glazes and enamels vary with nearly every potter, there being practically no end to the variety of the formulas which may be employed. By the use of metallic oxides elegant colors are produced; no reds, greens, blues, or yellows exceed in intensity and richness the shades produced by the potter. Many of the finest decorative effects in pottery are due to the use of glazes and enamels.

A delicate machine employed in Burroughs and Montford's factory, but not in general use in this country, is the English stone wheel for polishing imperfections made in the glaze kiln. The glaze is frequently marred by drops and unevenness. All this ware is nearly worthless or, as the attendant at the wheel will tell you, "must go to 'thirds' and you gets little or nothing for thirds" unless it can be polished. This the stone wheel does so perfectly and smoothly that only the practiced eye can tell where the blemish formerly existed.

I have already spoken of the decoration of pottery by modeling and cutting the green ware and by the use of glazes and enamels. Another and more general method remains—painting. By the use of metallic colors the potter can decorate his wares in a variety of styles. The metallic colors on firing sink into the glaze or biscuit and become really a part of the ware. This method of decoration is divided into two great classes, "under-glaze" and "over-glaze." In the first, the paints are applied to the biscuit and afterward the glaze put on; in the second, the glaze is applied first, the paint afterward. In under-glaze painting the biscuit is first covered with a size to prevent the colors sinking into the porous ware, and the colors are then used. The ware is now burnt, the glaze is put on over this, and the ware again fired. The under-glaze colors are much more subdued than those of over-glaze.

By the combination, and modification of these few methods of decoration, astonishing variety of designs and styles are worked out. All shades and tones are produced in the paints and enamels, and as the best artists of every time lend their skill to applying them, wonderful results are produced. But hand-work, as until about one hundred years ago all this decoration was, is expensive. As long as decorations were applied in this way, ornamented pottery and porcelain were the property of only the rich.

In the eighteenth century the process of printing designs on pottery was discovered; and immediately decorated pottery was put within the reach of the people. In Burroughs and Mountford's the decorations are nearly all printed. Entering the long, light, and airy decorative apartment go at once to the point where the patterns are preparing. Copper plates bearing the patterns for plates, cups, saucers, and, perhaps, one or more other articles have been sent to the room. Sheets of thin paper are placed on these and an impression taken in oil colors. These patterns are then passed over to the girls and women who occupy the seats about the room. One of the most dexterous operations I have ever seen, is the manipulation of the scissors in cutting out these patterns. It is done with incredible quickness and very few slips; the patterns are placed in position on the ware, an acid applied which loosens the ink, transferring it to the ware and the paper is removed. Curious people who are minded to examine tea and dinner sets decorated with patterns which run entirely around the piece can readily find where the patterns join. Colors are applied to the pattern afterward, not a high degree of skill being necessary.

In this pottery there are two additional departments of great interest, the modeler's and the artist's rooms. In the first are made all the designs for the molds from which the ware is formed. This house has turned out some original and successful (commercially, at least,) designs. The square shapes in dinner sets which became so popular last year, originated with them, and a new and very pretty design is now in the hands of their modeler. The modeler forms the original design; from this a cast is made, from which molds for the jigger's use are gotten.

Patterns for decorations are in the hands of an artist, and of course, upon him must depend very largely the commercial success of the ware. Patterns which are at once original, and suited to the popular taste, must be the object of the artist who serves a modern pottery.

It may seem at first thought that the potter's art has degenerated with its growth. The mechanical methods which have been introduced in all its departments are in danger of destroying vigor, originality, and taste, but I am inclined to the belief that the gain in popular taste from placing neat and tasteful ware in every house is far more valuable than any loss the art has sustained. Nor is this loss to the art so great as is imagined. The demand for unique and original hand-made ware increases among connoisseurs as what has been rare becomes common. Every great pottery of the world is to day not alone seeking every possible method to extend its business commercially and mechanically, but is expending large sums for chemists to improve its glazes and enamels, for modelers to introduce new forms in ware, and for artists to devise more and more beautiful decorations.

SLAVE-HOLDING ANTS.

BY HENRY C. MCCOOK, D.D.

II.

Let us now turn to our other American slave-holder—the Lucidus ant. It is of a uniform orange-red color and is armed with strong sickle-like jaws, quite different from those of Sanguinea which are palm-shaped, with broad edges covered with sharp saw-like teeth. Lucidus very strangely selects for her domestic partners or servants the same species chosen by Sanguinea. The observations which I now present were made upon a colony in which the Schaufuss ant was the slave. It was located in the gravelly

soil of a valley among the Alleghany Mountains, at Bellwood, Pennsylvania.

I had partly excavated this nest in order to study the interior architecture, and will take up my observations at a date shortly after this excavation. The Schaufuss ants were then found to be busy in part upon the galleries, which they were cleaning out, dragging the pellets of sand to the opening with the design apparently of closing them. None of the Lucidus ants were engaged in this work.

Another portion of the slaves was engaged in an exten-

sive migration. A few of the slaves were carrying their fellows, but for the most part the deportation was confined to the males and females of *Lucidus*. The manner in which the latter were seized and carried off is as follows: The slave approached the winged queen (for example) and after the usual touching and crossing of antennæ, the mandibles were tightly interlocked; the head of the slave was then raised, and simultaneously the body of the queen drawn back, stretched quite out in a straight line, and then doubled under, the abdomen being thrown upward, apparently resting against the lower part of the face and the forepart of the thorax. In this position the large virgin queens were carried up the perpendicular face of the cutting for eighteen or twenty inches, and then for a distance of six feet over the ground and through the grass. The time consumed in this journey was a few seconds over one minute.

I frequently observed this carrying of the workers of *Lucidus*, in the artificial colonies which I afterward formed and brought to Philadelphia. The process was substantially the same, although often the master was simply dragged along the surface. More than once a slight opposition was made to this treatment. The slaves, or at least certain individuals of them (for I am persuaded that ants have their personal peculiarities of disposition and moods like larger animals), seemed at times to have a prejudice against the presence of the *Lucidus* ants above ground, and would unceremoniously seize them and carry them below. I have seen a master or more properly "mistress", thus served several times, each time returning in a dogged sort of resistance to the will of her servitor. These emmet mistresses like those of a human sort, apparently know something of the bitterness of bondage to a capricious domestic "help".

In the course of the above migration, one queen was seen to resist carriage so vigorously that she was finally dropped, and, refusing to give her porter a hold upon the mandibles, was seized by the wing and dragged off. The *Lucidus* ants seemed to have no volition in, nor direction of, this movement. I released a number from their porters during various stages of the transit, who always wandered about in a confused, aimless, and irritated manner until again seized and borne off.

While some slaves were engaged in deporting their *Formica* fellows and *Polyergus* associates into the new home, others were busy bringing out straws and sand, as though preparing the galleries and chambers within. Occasionally a *Lucidus* worker would show herself for a moment at the gate with outreached antennæ and open mandibles as though on the watch for intruders, and then slowly return to the interior.

After these ants were colonized, I was able to observe several facts, chiefly confirmatory of those recorded by Huber, Forel, and others, of the European *Polyergus*. The masters never work; the colony was changed several times in order to incite to new work in mining galleries and rooms; clusters of *Lucidi* were placed by themselves; always they remained idle. The slaves wrought with greatest industry and energy as long as there was any need; the masters would crowd into the galleries, and move about in an aimless way, but I never could trace any attempt either at directing or aiding in the work. So also I never saw one attempt to eat. Sugar was fed freely and the slaves freely partook, until they became gorged, and their abdomens grew transparent with the pouched supply of liquid sweets. The masters strode over the grains of sugar, and even when, as I supposed, I had prepared them with good appetite by previous fasting, they partook of nothing. Yet they were in good condition, and evidently well fed. They doubtless

were fed by the workers who must have disgorged the food, as they do when feeding larvæ, callows, males, females, and even each other. I have, however, never yet seen the actual passing of nutriment from one to another, although often observing *Lucidus* and *Schaffuss* in the posture which is commonly assumed when this mode of conveying food is being practiced.

In galleries and rooms the *Lucidi* hang upon the sides or to the ceiling, or are snuggled in little clusters with the slaves. In changing fornicaries they were found thus rolled together in balls, slaves and masters (or, more properly speaking, mistresses, for all workers are undeveloped females),—mingled in a promiscuous mass.

Lucidus cleanses herself quite freely, but also I very frequently saw her soliciting the slaves to this service, who sometimes consented, and went over the body from antennæ to abdomen, licking and scraping it. The need of this service especially appeared upon examination of a dead *Lucidus*. Its body at various parts was covered with minute, ovoid objects, apparently parasitic eggs.

One seemed to be suspended to the ant's body by a thread-like attachment. Many of the slave makers were thus affected. While taking out the colony, one slave was found upon which were fastened two small white animals, apparently mites, which I could not then examine, and unfortunately lost my specimens. I have often observed ants to be infested with mites in natural site, and particularly in artificial nests. The greatest care is required to keep them in healthy condition while in confinement. The admirable structural provision for cleansing the person given to ants, is certainly needed in view of the liability to such damages.

The listless, heavy manner that is characteristic of *Lucidus* in common life, is wholly changed at an alarm, or the presence of an enemy. Her true character and duty to the community then appear. Various experiments established the fact that some of these slave-makers, apparently, always keep on guard; and that certainly some are ready to spring at once to repel any attack. For example, one individual of the slave-making species, *Formica sanguinea*, found in the same neighborhood, was dropped into the *Polyergus* colony. The hostile presence was instantly discerned and a *Lucidus* warrior sprang upon the *Sanguinea* and seized her near the throat. Several slaves ran to the fray, and took part by seizing legs and antennæ of the intruder. Not wishing such an unequal conflict, I lifted the principal combatants out, having teased away the others, and set them down to fight it out fairly. *Lucidus* had *Sanguinea* grasped by the face, at the eyes, with her mandibles when first removed. This was not satisfactory for she began cautiously and deftly to release her hold, preparing herself, meanwhile, so that with a quick snap she seized her foe by the neck, then turned up the abdomen, and, as I suppose, ejected formic acid upon the face and mouth of *Sanguinea*.

I separated the two before either had been mortally hurt. However, *Lucidus* had lost the flagellum of one antenna. I put her back into her nest. The battle-scarred warrior had no sooner struck the soil which she had so gallantly defended, than she was violently seized by a slave, and dragged up and down by her sound antenna, the poor jointless scape meanwhile thrust out, waving piteously. The late exalted mien and ferocious aspect were now gone, and the warrior cringed her body and dropped her limbs like a sullen criminal in the hands of a policeman. The two disappeared from my sight in the mouth of the gallery; but half an hour afterward I saw the same warrior, whom I recognized by the mutilated antenna, in the clutch of one of

her scarlet-coated fellow-soldiers, who was mounted upon her back, holding her by the neck.

I am happy to record that two days thereafter, I saw the same veteran, evidently again in "good odor", perambulating the surface of the formicary. It is probable that in the battle with *Sanguinea* her body had been tainted by some odor peculiar to her adversary, which had made her obnoxious. It may be, indeed, that the loss of the upper part of the antennae may have impaired recognition, and so caused this hostile treatment. At all events I could not but wonder whether any thought went through the little creature's brain analogous to our meditations upon the ingratitude of republics, and the vanity of military glory. This incident, and many other observations, go to establish that in the function of the warrior is the true economy of this ant. The manner in which her European congener, *Rufescens*, makes her raids upon the nests of *Formica fusca* and *Formica cunicularia*, marching in solid column, and conducting war with activity, intelligence, and success, may be read in the fascinating pages of Huber and Forel. American species have precisely the same habit.

The slaves, however, are not deficient in the combative faculty. They spring to repel a hostile attack as freely and fiercely as the masters. They do this independently, too, just as they conduct their mining operations, and their ability to wage successful warfare seems to be quite in keeping

with their martial spirit. Dr. Darwin has conjectured ("1. Origin of Species," p. 26) that the slave-making instinct may have originated from the unintentional rearing of pupae collected for food, who proving themselves useful and congenial inmates of the nest, suggested the collecting of pupae to be reared. Thus originated a habit, which by natural selection was strengthened and made permanent, and finally increased and modified until an ant was formed as abjectly dependent on its slaves as *Polyergus*. Whatever credit we may give to this ingenious hypothesis, it must be said, that in the case of our *Schauffuss* ant, natural selection has not operated to degenerate the soldierly courage and faculty, and remand the duty of defense to those associates in whom the military faculty has been specialized.

In other words, if *Lucidus* has become specialized as a warrior, dropping an original disposition and ability to labor, her slave has not become specialized as a worker, nor dropped her combative faculty, but seems to be possessed in all respects of the normal habits and nature of ants of her species. At least I could trace in her no effects of slavery other than the strange association with and care of her abductor. One, therefore, who accepts Dr. Darwin's suggestion, must allow that natural selection has wrought toward specialization in one section of the colony, but has been suspended in its operations upon the other section.

OUTLINE AND PROGRAMS.

OUTLINE OF REQUIRED READING FOR MAY.

First Week (ending May 8).

1. "Pedagogy: A Study in Popular Education." THE CHAUTAUQUAN.
2. Sunday Reading for May 1 and 8. THE CHAUTAUQUAN.

Second Week (ending May 15).

1. "Architecture as a Profession." THE CHAUTAUQUAN.
2. "Women in the Professions." THE CHAUTAUQUAN.
3. Sunday Reading for May 15. THE CHAUTAUQUAN.

Third Week (ending May 23).

1. "A Stellar Paint Brush." THE CHAUTAUQUAN.
2. "Studies of Mountains." THE CHAUTAUQUAN.
3. Sunday Reading for May 22. THE CHAUTAUQUAN.

Fourth Week (ending May 31).

1. "English Composition." THE CHAUTAUQUAN.
2. "Common Errors in English." THE CHAUTAUQUAN.
2. Sunday Reading for May 29. THE CHAUTAUQUAN.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

ADDISON DAY—May 1.

"But in a poem elegantly writ,
I will not quarrel with a slight mistake."

—Roscommon.

STUDY OF ADDISON'S "CRITICISM ON PARADISE LOST."

1. Roll Call—Call by number the twelve books of "Paradise Lost," having previously assigned them to different persons. The responses shall consist of a rapid analysis of each book, such as is usually found prefixed to it in all volumes. Other members may give quotations from "Paradise Lost."
2. Paper—Sketch of Addison, and History of the *Spectator*.
Music.
3. The Fable in "Paradise Lost," as treated in the *Spectator*, numbers 267, 297, 303, 315.
4. The Characters, numbers 273, 303, 309, 315.
Music.
5. The Sentiments, numbers 279, 297, 309, 315.

6. The Language, numbers 285, 297, 303, 309.
Music.

7. Reading—The "True Critic." The *Spectator*, number 291.
8. Table Talk—Criticism of "Addison's Criticism of Paradise Lost."

The study of the different elements considered in the poem can be made by reading the selections or parts of them, or by reproducing them in briefer form either orally or in writing. Its comparison with the "Iliad" and the "Æneid" will be found very interesting, but may be omitted if the exercise is in danger of becoming too long. The work may be carried out to a more complete form if the circles wish so to arrange it, by following up the criticisms on the separate books.

The following topical analysis of epic poetry, drawn from the numbers of the *Spectator* referred to, may be useful to any who have not copies of Addison's writings in which to follow the readers of the evening; it will also help to hold in mind the points made by the great critic.

STUDY OF EPIC POETRY.

Things to be especially considered.

- | | |
|--------------------|--------------------------------------------------|
| 1. The Fable. | { One action.
Entire action.
Great action. |
| 2. The Characters. | { Strong.
Various.
Novel. |
| 3. Sentiments. | { Conformable to character.
Sublime. |
| 4. Language. | { Perspicuous.
Sublime. |

SECOND WEEK IN MAY.

1. Roll Call—A written question concerning the great English historians, for the Question Box.
2. The Lesson.
3. Sketch—The Life of John Bunyan.
4. Criticism of "Pilgrim's Progress."

Music.

5. Paper—The Literary Impostors of the Eighteenth Century,—Macpherson, Chatterton, and Ireland.
6. Reading—"Introduction of French Phrases in the History of the War." *The Spectator*, No. 165. By Addison.
7. Essay—The Life and Works of Jonathan Swift.
8. Table Talk—The Topics of the evening, or Current Events.

THIRD WEEK IN MAY.

1. Roll Call—Quotations from Goldsmith's writings.
2. The Lesson.
3. Table Talk—Some fine Specimens of American Architecture. The conversation to be led by two persons appointed beforehand to look up the subject. Have illustrations of the buildings described if possible.
4. Paper—The Founder of the English Novel, Daniel Defoe, and Analysis of "Robinson Crusoe."

Music.

5. Sketch—Oliver Goldsmith.
6. Analysis of the "Vicar of Wakefield."
7. Discussion of these two authors and their works.
8. Answers to the Question Box.

FOURTH WEEK IN MAY—AN EVENING WITH WALTER SCOTT.

1. Roll Call—Quotations from Scott.
2. The Lesson.
3. Sketch—Walter Scott.
4. Study of "The Lady of the Lake."

Music.

5. Criticism of "Ivanhoe."

6. Selection—"Marjorie Fleming." By John Brown. Found in the "Little Classics."

7. Review—"The Heart of Midlothian."

8. Game—Name Building. One in the company is to write on a piece of paper three or four consecutive letters in some well-known name. The paper is then to be passed to the next, who annexes or prefixes only one letter, the correct one to help form a name. Suppose the first player to have written *enha*. If the next cannot within one minute find a clue and add a letter, he is to receive a black mark, and the next is to try. He prefixes an *r*; the next one annexes an *s*; several may fail; finally one adds a *t*, and then it goes a little easier; and at length there appears *warrenhastings*. No capitals must be used, and the names must be run together as one word. The period counts the same as a letter. As soon as one thinks the end of the word is reached he may add the period; but if he puts it where it will not complete a name, he gets a black mark. It may happen that the name in the mind of the one who starts the game, is changed to another, which is admissible. The first player, for instance, might write *ing*, meaning to build up *Washington*; but the second player thinks of *Irving* and adds the period. This counts as a letter, and all the other players must prefix letters. The word may come out *Sterling*, or if the period is not annexed it may prove to be *Livingstone*. No one has a right to put a letter down unless he has in mind some name which it will help build. The point in the game is to avoid the black marks.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"We Study the Word and the Works of God."—"Let us Keep Our Heavenly Father in the Midst."—"Never Be Discouraged."

C. L. S. C. MEMORIAL DAYS.

1. OPENING DAY—October 1.
2. BRYANT DAY—November 3.
3. SPECIAL SUNDAY—November, second Sunday.
4. MILTON DAY—December 9.
5. COLLEGE DAY—January, last Thursday.
6. SPECIAL SUNDAY—February, second Sunday.
7. FOUNDER'S DAY—February 23.
8. LONGFELLOW DAY—February 27.
9. SHAKSPERE DAY—April 23.
10. ADDISON DAY—May 1.

11. SPECIAL SUNDAY—May, second Sunday.
12. SPECIAL SUNDAY—July, second Sunday.
13. INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
14. ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
15. COMMENCEMENT DAY—August, third Tuesday.
16. GARFIELD DAY—September 19.

THE BOSTON BANQUET.

There is no section of the C. L. S. C. world where Chautauquans are more loyal, more enthusiastic, and more zealous in the good cause, than in New England; and in all New England the center of Chautauqua interest is in Boston. Nowhere are found circles more numerous and readers more faithful than those which radiate from "the Hub". This is due largely to the influence of the Framingham Assembly, where the camp-fire is lighted every summer, and where Recognition Day is the great event of the season.

For the past three years it has been the custom of the Society of the Hall in the Grove, in New England, to hold an annual banquet commemorative of Founder's Day, and on the Saturday nearest to February 23. This year it was held in the pleasant hall connected with Tremont Temple. At noon, a large company gathered in the social rooms adjoining the hall, and a vigorous hand-shaking took

place for an hour. At one o'clock, the Chautauquans present, to the number of three hundred fifty, took their seats at the tables, and partook of the viands served in elegant style by a well-known Boston caterer, who is himself a member of the C. L. S. C. and holds a large circle weekly at his mansion in Dorchester. Nearly all the guests present were graduates, though a few representatives of '87, '88, '89, and '90 had been invited.

After the dinner had been served, the President of the gathering, Rev. O. S. Baketel, of New Hampshire, surrendered the audience to Prof. W. F. Sherwin, as toast-master. It would require a whole number of THE CHAUTAUQUAN to narrate the witty and wise words which were spoken, but it must suffice to say that addresses were made by the Rev. A. E. Dunning, Rev. Joseph T. Duryea, D.D., Rev. Edward E. Hale, D.D., and Rev. J. L. Hurlbut, D.D., Principal of the C. L. S. C.

A copy of our Chancellor's Christmas greeting, sent from Italy, was read to the assemblage, amid great applause; and his portrait, as published in the *London Chronicle*, was exhibited, whereupon all arose, and gave to the picture the Chautauqua salute.

It was resolved that next year, the banquet be held upon February 22, as that will be a holiday, and only one day in advance of Founder's Day.

The meeting adjourned at about four o'clock, the members more than ever inspired with the spirit of love for the C. L. S. C. and a desire to spread its benefits throughout the land.

As a pleasant annex to the banquet, a reception was given to the Principal of the C. L. S. C. by the three circles of East Boston, the Hurlbut, Pearson, and Haven Circles. Each circle wore its own badge, in addition to the regulation badge of the C. L. S. C., and the garnet, blue, and orange ribbons fluttered gaily. About eighty members were present, addresses were delivered by Dr. S. L. Baldwin, the Rev. W. I. Haven, and other speakers, and a poem was read by Miss Woodwell, of '86.

On Sunday afternoon, the five o'clock Vesper Hour was observed by about one hundred fifty members, in the Maverick Church in East Boston, and an address was given by the Principal.

MEMORIAL SERVICES AND REUNIONS.

The Pine Tree Association of Chautauqua Circles held its seventh semi-annual meeting on the evening of February 10, in LEWISTON, MAINE. The Chautauquans and their friends made a gathering of over six hundred. After the election of officers, there was a short program of entertainment, when supper was served, plates being laid for three hundred fifty people. Post-prandial exercises of a genial character followed. The whole concluded with a presentation of a valuable etching and easel to the president, J. C. Haskell, who has been a hard worker in the cause. There were ten circles represented at the meeting—Vincent, Simpson, Irving, Emerson, J. C. Haskell, Dirigo, Alpha, Garfield, Scott, Excelsior, all of LEWISTON and AUBURN.

The Star Circle of FOXBOROUGH, MASSACHUSETTS, celebrated Founder's Day. After the Vesper Service, conducted by Prof. W. F. Sherwin of the New England Conservatory, an original historical poem was read and Prof. Sherwin gave a very interesting discourse on "The Chautauqua Idea, Its Aims and Methods." Previous to the public exercises a pleasant reunion was held in the vestry, at which Star Circle had the pleasure of welcoming sixteen Chautauquans as representatives of the WALPOLE Circle and nineteen from the MANSFIELD. At the ending of the public exercises, the circles, by invitation of Prof. Sherwin, adjourned to the vestry where he read a short story written by Pansy.

The success of the BROOKLYN (New York) Chautauqua Assembly has already been referred to in *Local Circles*. The Assembly desires in numbers, influence, and practical usefulness, to be second to none and to this end is trying to enroll all Brooklyn Chautauquans. Seventeen local circles are at present in the Assembly. The second general meeting was held on March 10, all who are interested in the Chautauqua Idea being cordially invited. The affair was a brilliant success, the following program was carried out:

SIR WALTER SCOTT,—JANES CIRCLE.

CRITIQUE.

READING—*William and Helen*.

TENNYSON,—VINCENT CIRCLE.

EVENTS OF HIS LIFE.

HIS CHARACTER AND HOME.

Locksley Hall, Old and New.

HIS PLACE IN LITERATURE.

DEAN SWIFT, BIOGRAPHY—NO NAME CIRCLE.

SHAKSPERE,—BROOKLYN CIRCLE.

READING—*Othello's Defense*.

READING—*Henry V., Act III., Scene I.*

" " " IV., " III.

The Longfellow Circle of PHILADELPHIA, PENNSYLVANIA, carried out a fine program on February 24. One attractive feature was a "Longfellow Budget," a paper edited by one of the members. This Longfellow Circle has some very interesting features. The secretary writes:

"Each meeting we have a debate, some of which are very interesting, we find them very improving; then we take up the studies in THE CHAUTAUQUAN, each member reading a paragraph in turn, with corrections in pronunciation, accent, and punctuation. It is wonderful how much this exercise has done for the circle. We also have our "Round Table," and then our Critic's report, which are both spicy and profitable. All debatable questions (for no argument is allowed) are referred to the Critic; when two or three members differ as to the pronunciation of a word or anything else in that line, the Critic sees to it for the next meeting. We have also three judges, whose duty it is to give marks to the members they think have answered best during the evening, these papers are given to the secretary, who at the end of the Chautauqua year, hands in her report, and a prize in the form of a book, is presented to the two members who have the most marks."

The Kimball Circle of HOMESTEAD, PENNSYLVANIA, held a Longfellow Feast similar to that of the Hurlbut Circle of Boston, the program of which was published in THE CHAUTAUQUAN for April. To the program was added:

DISTINGUISHED GUESTS.

"Robert Burns,"

"Shakspeare,"

"Bayard Taylor."

MUSIC OF THE FEAST.

Solo,

"The Bridge."

To the menu:

DESSERT.

Sweets of Conversation.

TOASTS.

LONGFELLOW,—The man.

—His most Popular Poem.—Miles Standish.

LONGFELLOW—The Poet.

The Athens Circle of SCRANTON, PENNSYLVANIA, gave a pleasing Longfellow celebration. The members appeared in costume and character readings were given from "The Golden Legend," "Evangeline," "Hiawatha," "Miles Standish," and other poems. An original poem was a feature of the evening.

The WHEELING ISLAND, WEST VIRGINIA Circle is in its first year, with a membership of twenty, about one-half of whom read the full course. Practical work is done in both astronomy and geology. On March 1st, Howells' fiftieth birthday, this circle entertained the "Howells Circle" of Bridgeport, Ohio, with the following program:

1. History of Wheeling Island; 2. Reading, "The Movers," Howells; 3. Sketch of W. D. Howells; Poem, "A Tribute to W. D. Howells"; 4. Refreshments; 5. Recitation, "A man's a man for a' that." 6. Paper, "A Visit to the Sun and Planets"; 7. Recitation, "A Twilight Idyl." The exercises were interspersed with excellent music.

The Howells Circle of BRIDGEPORT, OHIO, considerably increased in numbers this year, now having more than thirty members, and all doing excellent work. Longfellow Day was celebrated by inviting some fifty friends to an evening of tableaux and readings from Longfellow, all members appearing in the costume of colonial days. The circle expects to do practical geological work this spring by visiting coal

mines and studying the stratigraphical geology of the neighborhood. The majority read the full course.

At LENA, ILLINOIS, the circle observed Longfellow Day, carrying out an interesting program of readings, recitations, and quotations, and serving a lunch. The Lena Circle is elated over the success of the past year. It has twenty-one regular members, no local members.

REORGANIZED CIRCLES.

CANADA.—The secretary of the circle at DIGBY writes:—"Our circle is named Edison in recognition of the fact that this is the native town of the father of the famous inventor. Our circle numbers twenty-four, all deeply interested in the work. The C. L. S. C. is just what we needed here, and we hope soon to double our membership. We are to have an expedition next summer by means of our president's steam yacht, to Grande Passage at the southwest end of Digby Neck, where a basaltic trap formation similar to that of the famous Giants' Causeway, is well worth a visit. Last fall we visited the village of Rossway on Digby Neck where, amid iron ore yielding sixty-eight per cent, a large number of beautiful specimens of jasper, agate, and amethyst were collected. The trap formation in this neighborhood affords a fine field for specimen hunters."—Thirty-two form the circle at NAPANEE. They began the year with a public entertainment which gave the movement publicity of a desirable nature. Under their auspices later a lecture was given by Joseph Cook on "Does Death End All?"—The circle at PARKDALE has twenty-one members.

MAINE.—Whittier Circle of NORTH BERWICK reports a membership of thirty-five; Garfield, of LEWISTON, nineteen; SKOWHEGAN, forty-nine; N. V. R., of OLDTOWN, twenty-eight; Tyler, of BROWNFIELD, twelve.

NEW HAMPSHIRE.—The Newichwannock of MILTON MILLS has weekly meetings, and reports much interest.

VERMONT.—From Mistletoe of LUDLOW comes the message: "Our circle of eleven members is doing good work this year. We are following the programs given in THE CHAUTAUQUAN. Our meetings are both pleasant and profitable."

MASSACHUSETTS.—In addition to the celebration of the Memorial days, the Philomathians, of NEW BEDFORD, had a Scott evening. They have twenty-nine members. The WARREN Circle is "small but flourishing."—The others reported are at CHELSEA; Westgate of LOWELL; SOUTH GARDNER, sixteen members; WEST SOMERVILLE, twenty-two; MARSHFIELD, twelve; GROTON, ten.

RHODE ISLAND.—Clippings from a HOPE VALLEY paper furnish accounts of two evenings of the circle in that place. About forty were present.—APPONANG reports "good, solid work" for the year, and a membership of eighteen.

CONNECTICUT.—This from MIDDLETOWN: "The Argonauts entered their third year of work in good earnest, and their ardor has not abated. Of our eighteen members, fully fifteen are on hand every meeting, and it would be difficult to find a more united and enthusiastic circle than ours."

—The MYSTIC BRIDGE Circle is now in its fourth year, and the work is very thorough. JEWETT CITY Circle has twenty-seven, ANSONIA, eight.

NEW YORK.—The Warren Circle of BROOKLYN (twelve members) having tried in past years various methods of conducting the meetings, the members have agreed that the present way, that of making them altogether conversational, is the most interesting and profitable. —The circle at ILION has fifty-two hard-working, earnest members. —The Aletheia of BUFFALO sends this report: "We have good programs, and the hours we spend together are avowed the most desirable of the week. The regular attendance, in all

weather, is something surprising. Most of our members have their time well occupied, yet the circle work is never neglected. Mr. Leon Vincent's course of lectures were delivered here in December under our auspices. —The BROOKLYN Circle boasts of eighty-eight members. Monthly meetings are held, at which are given essays, recitations, and music. The circle is divided into "subs" which meet fortnightly, and then the real earnest work is accomplished. A different leader is appointed for each evening. —The Browning Circle of LITTLE VALLEY has eight members who meet each week for review. —The method used by the CARMEL Circle is answering the questions in THE CHAUTAUQUAN, giving essays on various topics, bringing in interesting facts relating to the subjects studied, appointing a reporter at each meeting to bring in the news of the week, and reviewing by questions on the preceding week's work.

—The twenty-four members at GLENS FALLS are taking hold of the work with a will. Their president has been giving a series of lectures on English history in addition to the regular work. —The twenty members of JAMESTOWN Circle show a great amount of earnestness. —The Noble Circle of NEW YORK MILLS engaged Sau Ah-Brah for a lecture, devoting the proceeds to buying books for the circle, and starting a loan library. —From the Central Circle of ROCHESTER comes this good news: "A noticeable feature of the Chautauqua work is that several who took it up in a half-decided way at the beginning of the year, are now entering the ranks as full members." —The Sunrise of NEW LEBANON reports thirteen members; MILLPORT, sixteen; WESTERNVILLE, eight; WEST GALWAY, thirteen; Alpha Beta of GREENE, seven; FORESTVILLE, fifteen; CHURCHVILLE, Round Table, nineteen; CEDAR LAKE, nineteen.

NEW JERSEY.—The circle at PRINCETON has twenty-four members; the Ionic at DOVER, thirteen. —The Aventine Circle of HOBOKEN was started in October, 1885, with eleven members. It numbers at present twelve, some of the original number having dropped out, and their places been filled by others. The enthusiasm last year was strong and the meetings well attended during all the year. This year there is considerable interest shown in the C. L. S. C., work, all the members being students of the course, and work assigned for the meetings is generally faithfully prepared. We use the programs recommended in THE CHAUTAUQUAN, often adding various original exercises, such as news items, discussion of popular questions, volunteer sketches; the last in pursuance of a suggestion in one of last year's printed programs, to which the circle took kindly, and has been used often as supplementary to the programs. The meetings are always opened with the reading of a Scriptural selection and repetition of the Lord's Prayer. The greatest event in the circle history this year was a kindness shown by Mr. Kuntz, gem buyer for Tiffany of New York. He invited the circle to his house, and spent a long evening in a talk on geology, illustrated with stereopticon views, and in showing and answering questions about his splendid and valuable collection of specimens from all parts of the world. This gave them a tremendous impetus in the study of geology, and several of the number have since made quite a collection of minerals. The circle hopes to visit Chautauqua this summer, and is even now talking of renting a cottage and co-operating in house-keeping.

PENNSYLVANIA.—The Vincent of PHILADELPHIA has ten members, holds weekly meetings, and uses the programs of THE CHAUTAUQUAN. —The St. Paul's of PHILADELPHIA is a flourishing circle of twenty members, meeting weekly. —The Arcadia of PHILADELPHIA has fifteen members, and sends us a sample program that indicates thought and

care in preparation and fulfillment.——The interest and enthusiasm of the Dickens Circle of INGRAM have continued unabated since the first meeting.——Programs of the LEWISBURGH Circle show that all members are expected to be well prepared to take part.——Good reports are sent from MECHANICSBURG of a circle of eighteen members; STROUDSBURG numbers thirty; the Clover Circle of LIME RIDGE, twenty-two; BRIDGEVILLE, eight; CARLISLE, Whitney Circle, twenty two; Shakspeare, INDIANA, twenty; CARBONDALE, twenty; Cleaver Circle of READING, twelve.

DELAWARE.—Fourteen form the Diamond State Circle of DELAWARE CITY.

DISTRICT OF COLUMBIA.—The Congregational Church Circle of WASHINGTON is doing good work. Meetings are held every two weeks. The programs consist of essays, informal talks, and questions found in THE CHAUTAUQUAN. The circle has recently received five new members and hopes next year to have a "Class of '91."

OHIO.—Bryant Club of SELMA "has ten members, all workers."——The Lowell Circle (twenty-three members) of OBERLIN wishes to be noticed as "alive and growing." The wise method of giving each member a part of the work for each meeting, has been adopted, and accounts for the interest shown.——The circle in NEW LONDON is now in its fifth year and has a membership of eighteen.——The circle at ALEXANDRIA has been the means of giving the people of the place a course of entertainments, consisting of three lectures by prominent men from that part of the state, and a concert. The proceeds are to be spent for the best good of the circle.——Ninth Street Baptist Church Circle (thirty-three members) of CINCINNATI has had one lecture given under its auspices. The work is faithfully done, and the prospects are very encouraging.——COLLINWOOD Circle reports sixteen members; COLUMBUS, Franklin, sixteen; CANTON, eleven; CENTREVILLE, seven.

INDIANA.—The secretary of FRANKLIN Circle (twenty-four members) writes:—"We are trying the recitation plan this year, and are much pleased with it. Members or outside friends have charge of the different subjects."——Colfax Circle of SOUTH BEND has fourteen members; Moore Circle of RISING SUN, eleven; the Mistletoe of LIGONIER, twenty-two.

ILLINOIS.—The Calumet of CARTHAGE observed among Memorial Days the seventy-fifth anniversary of Dickens' birth. A special program was prepared, suitable for the occasion, followed by refreshments and responses to toasts. Several of the circle are looking forward to passing through the "Golden Gate" next summer.——The Kenwood Circle of CHICAGO consists of twenty ladies who meet every other Thursday, at 9:45 a. m. The sessions usually last till 12:00. The average attendance is sixteen, and all sorts of inclement weather are braved. Prof. William Richards gave three lectures under their auspices.——The ODELL Circle, though in a town of less than a thousand inhabitants, has a membership of thirty-five. It includes all the teachers of the public school, both pastors, several business and professional men, and a number whose silvered locks serve to prove that the desire for advancement and self-culture is not confined to the young or middle-aged.——The meetings of the JACKSONVILLE Circle are reported as intensely interesting and profitable.——MONTICELLO has a circle of thirteen members; Alcott of PONTIAC, thirteen; SHIRLAND, eight; SAVOY, thirteen; SYCAMORE, twelve; ARGYLE, thirteen.

KENTUCKY.—The MOUNT STERLING Circle is composed of seven ladies who meet informally once a week.——Bryant Circle, COVINGTON, has forty members. They have

added Burns and Dickens days to the list for special celebration.

MICHIGAN.—The Willard Circle of COMSTOCK has eleven members, and semi-monthly meetings.——Longfellow Circle, of DUNDEE, uses the programs of THE CHAUTAUQUAN, and devotes considerable time to review.——Sappho of ENGLISHVILLE has eleven members.——From FOWLERVILLE, the secretary writes:—"As a circle we have nothing wonderful to report, but we are plodding along, doing thorough work. Our meetings have brought us intellectual, social, and religious profit."——GOODRICH is one of the circles that give a prominent place on the program to the Chautauqua songs. It has eighteen members.——The Chautauqua Circle Number Two, of HILLSDALE has nine members, meeting weekly.——The BROUARD Circle has five members, HOWELL, twenty, MONTAGUE and MEMPHIS each, eleven, PRAIRIEVILLE, five.

WISCONSIN.—Grand Avenue C. L. S. C. of MILWAUKEE has thirty-four members. They have a very neatly printed program with this at the foot:—"Strangers are cordially invited to our meetings."——The twenty-eight who form the Chippewa of EAU CLAIRE meet weekly, and follow the programs of THE CHAUTAUQUAN with such variations as their president may suggest.——"Our only trouble is," writes the secretary of the MADISON Circle, "that the two hours every week are altogether too short for our meetings. We do not allow a literary society to be made of what was intended to be the coming together for the purpose of gaining information about the reading of the week. One of the new features we have introduced is a blackboard pronunciation exercise, the words being taken from the books in use at the time. Its effect is to make us study the dictionary more carefully. In reviewing a study, we pass slips of paper containing the questions, and the blanks must be filled without referring to the text-book for help."——The Alphas at LA CROSSE, are the remnant of a circle formed in 1882. The original members graduated last August, but the six remaining have not lost their enthusiasm. They take turns in conducting the recitations, and follow in a measure the *Suggestive Programs* in THE CHAUTAUQUAN. The Delta of MILWAUKEE has some post graduate students who encourage the others by their presence and help. Other help is given by visiting members who furnish music, and offer their homes for places of meeting. The attendance of the members is more regular, and the interest in the lessons is greater than ever before.

MINNESOTA.—In the Dayton's Bluff Circle of ST. PAUL several questions on the lesson are brought by each member, to be answered and discussed before the beginning of the regular program.

IOWA.—From SCRANTON a letter says:—"We have a very enthusiastic circle of ten members, all true Chautauquans in every sense of the word. We meet once a week, and it requires a pretty severe storm to deprive us of that pleasure. We follow the programs given in THE CHAUTAUQUAN. All are leaders and pupils in turn, doing cheerfully whatever part is assigned. At the last of each month we have a public meeting, and invite our friends."——STORM LAKE Circle has its meetings in the afternoon, but during the study of astronomy met also in the evening for star study. All the work is thorough, and every branch has been recited in the class and some of them reviewed. During vacations the "Iliad," "Odyssey," and "Æneid" were read by these zealous students.——In GILMAN the members are very busy people, four school-teachers and two ministers being among the number, but they find time to keep well up in the studies, and meet every week.——MAN-

CHESTER boasts of a circle of forty-six.

MISSOURI.—CARTHAGE has three Chautauqua Circles. —The Tuesday Morning Circle of KANSAS CITY has its membership limited to twenty-one, and the list is always full. —The Clio of NEVADA has seventeen members.

KANSAS.—The Galaxy of TOPEKA has seven members all belonging to the class of '88. —Three form the circle at LOUISBURGH. They meet weekly to talk over the lesson.

NEBRASKA.—The interest is reported as very great in the CRETE Circle. There are twenty-two members.

COLORADO.—The Round Table of DURANGO has fourteen members, all graduates, who are taking the Garnet Seal Course. Memorial Days are celebrated with elaborate programs.

UTAH.—SALT LAKE CITY has a circle of over thirty, among whom are several graduates. The work has been taken up with a great amount of enthusiasm.

CALIFORNIA.—The Norton of SAN JOSÉ is a suburban circle, and somewhat widely separated as regards residences, but ever-increasing enthusiasm has made it possible to hold regular meetings, without a single failure, no matter what the weather. The Y. M. C. A. Circle of the same place has proved a pleasant neighbor. During the study of geology a large collection of minerals and ores belonging to one of the members, was exhibited, supplemented by smaller collections from others. One of these was of a very valuable number gathered in Europe and Asia. A fine set of apparatus for the study of physics has been of great help.

NEW CIRCLES.

SCOTLAND.—INVERARY reports a new circle. The officers constitute the committee of instruction, and are elected by the regular members.

HAWAII.—The Leilehua Club of HONOLULU has six members, all belonging to the class of '90.

CANADA.—TORONTO has organized a circle of ten, MINNEDOSA one of fourteen.

MAINE.—Five ladies form the circle at GUILFORD. —The circle at NORTH FRYEBURG has six members. —The circle of READFIELD DEPOT organized in February with thirteen members. They are trying to complete all the year's reading. —At AUBURN the Emerson Circle has been formed numbering thirty-five members; all who join pledge themselves to perform each duty assigned them; in this town there are about five hundred reading some department of the Chautauqua course. —The Narragansetts, GORHAM, have enrolled seventeen names; the Hobart, NORTH YARMOUTH, ten; the Katahdin, SHERMAN'S MILLS, five; SOUTH NORRIDGEWOCK, ten; SEDGWICK, five; the Eidelweiss, EMERY'S MILLS, PORTLAND, and WASHINGTON each report newly formed circles.

NEW HAMPSHIRE.—Nine members form the Hawthorne Circle of HAMPTON FALLS. Its motto is "Not for ourselves alone." —The Granite of WILMOT FLAT organized in January with seven members, adopting the constitution of the Alpha of QUINCY ILLINOIS, as given in the February number of THE CHAUTAUQUAN.

MASSACHUSETTS.—The Mistletoe of OTTLEBORO has the motto, "Surmounting all difficulties." —The R. S. Holmes Circle, BROCKTON, is composed of five Swedes, two Norwegians, three Americans; the pleasure of such a varied nationality is shown by the essay subjects,—"Peasant Life in Sweden", "Methods of Traveling in Scandinavia," etc. —The Campbell Circle, ROXBURY, shows its power when it says that in four meetings the number of members increased from six to twenty-nine. —The Progressives of ACUSHNET have twenty members; Winthrop Circle,

CHARLESTOWN, twenty-one; LONG PLAIN, thirty; Westgate Club, LOWELL, fifteen; HOLBROOK, eight; NORTH ANDOVER, eight; ASHFIELD, eight; the Chautauqua Olive Branch of FAIRHAVEN, and a circle at MARION report organization.

RHODE ISLAND.—The Old Stone Mill Circle, NEWPORT, has twenty-two members.

CONNECTICUT.—The Orient Circle of SOUTHTON meets weekly, carries out the programs of THE CHAUTAUQUAN, and is growing in numbers and interest all the time. —SAYBROOK has a new circle. —NEW HAVEN has a new circle of seven members.

NEW YORK.—The circle at SOMERS CENTRE meets weekly in the afternoon. —The Alpha Circle, FLEMING, writes: "Send fifty blanks by return mail", that sounds like business. —The Round Table at ADDISON has for its motto, "The attempt is all the wedge that splits the knotty way betwixt the impossible and the possible." —Circles have been formed in the following places; GREENBUSH, fifty members; NEW YORK, thirteen; the Adirondack Club, MALONE, seven; Empire Circle, ALMOND, six; NAPLES, ten; ATTICA, fifteen; HORSEHEADS, twelve; ROCHESTER, Oxford, twenty-two; BLODGETT'S MILLS, four; SINCLAIRVILLE; PORT GIBSON; MIDDLEPORT; CASTILE; Hyperion, BUFFALO.

NEW JERSEY.—RAHWAY has a new circle. —BRIDGETON reports a circle of fifteen members, EDGEWATER one of six; all seem to be imbued with the spirit of work.

PENNSYLVANIA.—PHILADELPHIA reports the Buell Circle of ten members; Haines Street Church Circle, nine; and another, as yet nameless. —SPINNERSTOWN, nine; the Practical of PITTSBURG, nineteen; NEWBERRY; MT. CARMEL; REMINGTON; OSCEOLA; CLARION.

DISTRICT OF COLUMBIA.—The Bancroft Circle of WASHINGTON has twenty-four members.

MARYLAND.—The Pierians of CUMBERLAND have for their motto, "Never be discouraged." —BALTIMORE reports two new circles, with membership of four and sixteen respectively.

WEST VIRGINIA.—At MORGANTOWN a hard-working circle is added to the list.

NORTH CAROLINA.—The new circle at WAYNESVILLE begins with a membership of eleven. —FRANKLIN Circle of three members is doing good work. —The BREVARD Circle is small but earnest.

SOUTH CAROLINA.—CHERAW Circle begins with a goodly number, and much pleasure is anticipated from the study. —CORONACA and MARION report new circles.

GEORGIA.—EAST POINT has a circle of eight, and ROYSTON of ten members.

ALABAMA.—OPELITKA has a circle of three.

FLORIDA.—An energetic circle of thirty-three has been formed at ORLANDO. —Eighteen form the circle at BARTOW.

MISSISSIPPI.—The state reports one new circle at BROOKHAVEN.

TEXAS.—BAIRD has a circle of thirteen, and FLEMING, three. —COLEMAN has a new circle.

OHIO.—Four post-office employees form the P. O. Circle of CINCINNATI. —New circles are announced at the following places:—ALEXANDRIA, sixteen members; CLEVELAND, nine; CHESHIRE, Buckeye, fifteen; MINERAL RIDGE, twenty-five; HOMEWORTH, five; FREDERICKTOWN; MANTUA; ONTARIO; CINCINNATI; HANNIBAL.

INDIANA.—The circle at PRINCETON says that Chautauqua studies furnish many subjects for conversation in their socials instead of the usual platitudes. —Round Table

Circle, WASHINGTON, has eleven members; CROWN POINT, three; LEESBURG, number unknown.

ILLINOIS.—The Lorimer Circle, MORGAN PARK, numbers thirty, and membership is at a premium; its motto is "Onward and Upward."—The Immortelles, MONMOUTH, is composed of the mystic number seven, and will not break the charm by adding more.—The Nika Club, CHICAGO, with its Greek name meaning success and victory, does work which accords with its name.—The Vincent of CHERRY POINT has five members. The motto is "Take no step backward."—QUINCY has four large circles, and so many new members are joining that another circle will probably be formed next year.—ARLINGTON HEIGHTS has a circle of over forty; BELVIDERE, Windsor, twenty-five; WAUKEGAN, ten; PAWPAW, ten; ALBION, ten; WINNETKA, Central, eight; SPRINGFIELD, ten; ROCK CITY, six; BLUE MOUND, eight; Thalian of MILFORD, seven; ROCK FALLS.

KENTUCKY.—The Oldham Circle of HARRODSBURG numbers five.—The South Side Circle of HOPKINSVILLE and one at LANCASTER, each organized with ten members.—SHARPSBURG has a new circle.—PIKEVILLE has a circle of eleven; CATLETTSBURG, fourteen.

MICHIGAN.—The circle at ST. CLAIR has thirty-seven members, and is doing excellent work.—The BELLEVILLE Circle sends out a postal which says, "All who are seeking knowledge and mental improvement are invited to join."

The following circles add themselves to Michigan's list: AUGUSTA, seven members; BREEDSVILLE, five; CADILLAC, thirty; BANGOR, nine; BIRMINGHAM, Excelsior, thirteen; the Shamrock of AUGUSTA, three; IMLAY CITY, four; Ciceto of OTISVILLE, nine; ARMADA, sixteen; NASHVILLE, Thornapple, fifteen; UNION CITY, four; VERNON, six; GRAYLING, six; HOWARD CITY, four; MENDON, three; MARSHALL; GRAND RAPIDS; GARFIELD; COLUMBIANVILLE; WAYNE.—The first Chautauqua circle organized in HUDSON was the St. Croix of twenty members, its motto, "More light."

WISCONSIN.—"He who invests in knowledge receives the best interest" is the motto of the thirteen Investigators of RICHLAND CENTRE.—The Alpha of NORTHPORT has a list of three members; the Haylett of Oshkosh, twenty-four; the Longfellow, PALMYRA, nine; the Hurlbut, LODI, thirteen; STOCKBRIDGE, ten; SPRING PRAIRIE, ten; MENOMONIE, eight; LOUISVILLE, ten; KILBOURN CITY, fifteen; and PORT AUSTIN reports an interesting circle.—At RIPON the circle contains several graduates beside the nine regular members. Great interest is manifested, and there are no failures in doing whatever work is assigned.

MINNESOTA.—The four members of the Lone Tree Circle of CLINTON say they have read all the books once, some twice, and purpose to read some three times. The NEWPORT Circle reports twenty-four members; REDWOOD FALLS, fourteen; PLAINVIEW, seven; TRACY, fourteen; RED WING, eleven; DUBUQUE, five; LANSING, Harriet Hosmer, eight.—MINNEAPOLIS, and OWATONNA have new circles.

IOWA.—Twenty form the circle at WYMAN. The circles at SOLON, HALE, STUART, OSCEOLA, and MISSOURI VALLEY are doing good work.—The circle at INDIANOLA has passed an interesting winter. It has met every week without exception. When five weeks occur in a month the members spend one week in reviewing the lessons. Beside this two extra meetings have been held, one for the examination of geological specimens, and the other for the study of constellations. There are in the circle graduates of colleges and C. L. S. C. graduates as well as those who have had few literary advantages.

MISSOURI.—The circle at WATSON named itself Folsom; D-may

Mrs. Cleveland acknowledged it by sending a beautiful photograph of herself with autograph.—The Tuberosa Circle of KANSAS CITY has thirteen members.—There are circles at SUMMIT (twenty members); Hopkins, ST. LOUIS (twelve members); and another at KANSAS CITY.

KANSAS.—MULVANE, PERRY, and WICHITA report new organizations.

NEBRASKA.—The new circles of this state are HOLDREGE, eleven members, and FREMONT, fifteen.

COLORADO.—The undergraduates of the Round Table Circle have formed a new circle of twelve members.—The Palisadians of GUNNISON take for their motto, *Spedemur agendo*.—The circle at LEADVILLE has an average attendance of thirty. The programs are made out with the intention of having each member take a part. An intermission of thirty minutes is taken each evening, during which the committee sees that each member is made acquainted with all visitors, who are cordially welcomed. Most of the public school teachers belong to this circle, and many of the young men of the Y. M. C. A.—Circles at EL PASO, DURANGO, and ALAMOSA are hard at work.

NEVADA.—ELKO reports an interested circle.

DAKOTA.—ELKTON has a circle of ten; RAPID CITY, three; CROOK CITY, Look Out, nine; MILLER, Clio, seventeen.

HURLEY, SCOTLAND, and BUXTON have new circles.

IDAHO. Quite a large circle is reported from GRANGEVILLE.

INDIAN TERRITORY.—A more earnest body of workers than the twenty-one members of the TAHLEQUAH Circle would be hard to find.

WASHINGTON TERRITORY.—WAITSBURGH announces a circle of twelve workers.

OREGON.—Three new circles,—at SUMMERVILLE, EUGENE CITY, and MOUNT TABOR.

CALIFORNIA.—The new circles to report from California are the Laurentian of SAN FRANCISCO, SACRAMENTO, OAKLAND, and PASADENA. The Central Circle of SAN FRANCISCO has a roll membership of forty, but an attendance, which includes invited friends, of nearly a hundred. A reunion of all Chautauquans of the city is proposed as a quarterly occurrence. A course of lectures is to be given under the auspices of a union lecture bureau representing the various local circles of SAN FRANCISCO.

CIRCLE NOTES.

From BAREILLY, INDIA, comes this letter:—"In THE CHAUTAUQUAN for December you have so truthfully stated the peculiar conditions of missionary life that are not favorable to intellectual development that you will understand and appreciate the fact that by dint of hard work we have at last a circle of twenty-seven members. The magazine will be in our four English schools of North India. Two subscribers say, 'I have not time to take up the readings but I want the magazine.'"

The Westgate Circle of LOWELL, MASSACHUSETTS, has had written for use in its meetings a very pretty song. The last stanza thus celebrates the C. L. S. C. :—

"Glad songs of rejoicing from thousands are ringing,

Who've followed thy star over desert and sea.

Their myrrh and frankincense of holy hearts bringing,

Who've found the Child Jesus while following thee."

At DAMARISCOTTA, MAINE, the Skidompha Club adopted the plan for celebrating St. Valentine's Day, suggested in THE CHAUTAUQUAN; each member wrote an original valentine, these were deposited in a box, drawn, and read. The plan was a great success. The Skidompha announces that it is "overflowing with interest." The owl has been adopted as the circle symbol.

A plan for raising the funds necessary for carrying on the work of the circle is suggested by the Tabernacle M. E. Circle of PHILADELPHIA, PENNSYLVANIA: In order to get an income without charging fines or dues, the secretary and treasurer has established the plan of having all members subscribe through him for the books of the course. He gets temporary credit for the books, buying them in lots and thus getting a ten per cent discount. The members pay him the retail price and the margin is used to defray circle expenses.

A happy bit of "fun" has enlivened the studies of the SPENCER, INDIANA, Circle. The members were invited to a carpet-rag tacking by one of their number, but were given to understand that they were to know nothing of the evening's program until it was presented to them. After an hour of work the following burlesque was carried out:

In Nubibus.

MOTHER GOOSE ASTRONOMY

BY THE
C. L. S. C.

PROGRAM:

Music—"Castles in the air."
Essay—"Cow Jumping Over the Moon."
Music—"Beautiful Moon."
Essay—"The Old Woman's Trip to the Sky."
Recitation—"The Man in the Moon."
Music—"Up in a Balloon."
Recitation—"Twinkle, Twinkle Little Star."
Music—"Wish I Was a Star."

COLLATION.

The refreshments were appropriately shaped like stars and crescents.

An "Evening on Astronomy," but in a different vein from the above, was that of the circle at LINCOLN, NEBRASKA. Folders bearing the opening exercises were scattered through the audience; Addison's beautiful hymn, "The

spacious firmament on high," and responsive Scripture readings formed these exercises. They were followed by these excellent numbers:—

Questions on Astronomy.—THE CHAUTAUQUAN for March.
Reading—"Song of the Stars." Bryant.

Astronomy in Ancient Times as compared with the New Astronomy.

Remarkable Comets.

Poem—"The Comet of '58."

Roll call—With names of Astronomers of our own time.

The work done by the Chautauqua circles receives warm encouragement from the press. *The Independent* (New York) of March 10, says:—

"If we had more of the sort of study of political questions now being carried on by a Chautauquan band in Auburn, N. Y., we should be better prepared to decide the coming questions. They have organized what they call the Powderly Circle, composed largely of Knights of Labor; but both men and women. They confine themselves to economic and social topics, read at home, and give their meetings to reports and discussions. The best authors are on their lists to be read and reported on, embracing all sides of the questions. Among the topics under discussion are the advantages and evils of labor organizations, co-operative associations, building and loan associations, effect of machinery upon prices of labor, what our public schools are doing for our children, what ought they to do, what should the church do for the masses, what is it doing, national control of railroad and telegraph lines, child labor, industrial education, and means to be used in educating the adult masses on questions of current interest. Who would not like to belong to such a circle?"

Vincent Circle of COLUMBUS, OHIO, issues very artistic little programs printed with the cyclostyle duplicating apparatus, by one of the members. The outfit is not expensive, and as there is no limit to the number of impressions that may be taken from one copy, it will prove a valuable assistant in large circles.

THE C. L. S. C. CLASSES.

THE UNION CLASS BUILDING.

The treasurer of the fund for the Union Class Building, the Rev. R. H. Bosworth, Newburgh, N. Y., reports as receipts for the month of March:—Class of '86, \$6.25; Class of '87, \$12.25; Class of '88, \$6.75; Class of '89, \$4.75; Class of '90, \$4.00; no class named, \$1.00; total, \$35.00.

No enterprise has ever been undertaken by the C. L. S. C. Classes more deserving hearty support than this Union Class Building. It will crystallize class sentiment, promote new friendships, strengthen class organization, to have a local habitation belonging to the members. Hearty support is needed to make a success of the undertaking, and that, too, from every member of each one of these classes. A little from all the members is much more desirable than much from a few. Send in your mite.

CLASS OF 1887.—"THE PANSIES."

"Neglect not the gift that is in thee."

OFFICERS.

President—The Rev. Frank Russell, Oswego, N. Y.
Western Secretary—K. A. Burnell, Esq., 130 Madison Street, Chicago, Ill.
Eastern Secretary—J. A. Steven, M. D., 164 High Street, Hartford, Conn.
Treasurer—Mrs. Julia N. Berry, Titusville, Pa.
Executive Committee—The officers of the Class.

TO NEW ENGLAND '87's.—The New England members of

the Class of '87 will hold their reunion in the parlors of the New England Conservatory of Music, Franklin Square, Boston, on Saturday, May 28, 2 p. m. There will be an address by Mrs. Maria Upham Drake. All New England members of '87 are earnestly invited to be present. Friends of the Class will be welcome.

The March issue of THE CHAUTAUQUAN, under the heading, "The Union Class Building," accredited to the Pansies contributions to the amount of \$5.25, and that sum was not meager by comparison. But most of the Pansies, according to their vote, send their contributions to the president, who has receipted for the sum of \$30.50, making with the \$5.25, an aggregate for the Pansies of \$35.75.

In the study of Roman history the Pansies eagerly discussed the allusions to the palatial Panza residence exhumed from the ruins of old Pompeii. The president has just received from the Hon. Edward Camphausen, the U. S. Consul at Naples, two fine photographs of the figure this notable edifice now presents. In the absence of any testimony to the contrary, the inference is that Mr. Camphausen designs them as a gift to the Pansies. When appropriately framed they will fitly grace the Pansy portion of the class building.

On Recognition Day at Chautauqua in 1887, Wednesday, August 17, shall we not have one thousand members of '87 to pass the arches? No class has yet outranked the

"Pioneers" in the number of graduates present at Chautauqua on graduation day. Let '87 excel in this as in everything else!

Members of '87 who are denied the privilege of graduating at Chautauqua, will be glad to learn that thirty-four other Assemblies will hold Recognition Days during the coming season. Of these local Assemblies four are to be found on the Pacific Coast, one in Colorado, three in the South, four in New England, and a goodly number scattered through the Middle States, the Mississippi Valley, and the great West. Exceptional privileges are open to the Class of '87.

The foreign representatives of '87 continue to send us words of cheer. A missionary writes from Osaka, Japan,—"I have met several native directors of the Japan C. L. S. C., and am pleased to find them intelligent Christian gentlemen. I am invited to address the C. L. S. C. of Osaka, January 22. We expect to organize a local circle soon. My wife and I hope to finish the course this year."

On this side of the Pacific at Vancouver's Island, another loyal Chautauquan reports himself as follows: "I am a lone Pansy on the Pacific Coast. My first three years were spent in the association of the members of a circle in Ontario. But still I enjoy the readings and am with the circle in spirit."

We wish to remind that member of '87 who regrets that she is so soon to part company with her fellow travelers, that the separation is only an imaginary one. As graduates of the C. L. S. C. we shall be more closely identified with the work of the Circle than ever before, and if the four years have really given us that broad outlook for which we have all been striving, the future will bring its plans for general or special lines of study such as we would not have thought possible four years ago.

Here is an '87 who bids fair to be in the front rank of those graduates who are to make their four years but "a stepping-stone to higher things." She writes, "I have had a very busy year, partly on account of the advice of Dr. Wilkinson who urged mothers to take up Greek with their children. His remarks encouraged me to commence Greek with my daughter. We are studying it the second year and are now in the Anabasis."

Another member who has no intention of giving up her studies after graduation, writes, "I hope to still keep up some part of the reading even after graduation."

CLASS OF 1888.—"THE PLYMOUTH ROCK."

"Let us be seen by our deeds."

OFFICERS.

President—The Rev. A. E. Dunning, Boston, Mass.

Vice-Presidents—Prof. W. N. Ellis, Brooklyn, N. Y.; the Rev. Wm. G. Roberts, Bellevue, Ohio; Mrs. D. A. Cunningham, Wheeling, West Virginia; Mr. N. Y. Tacksbury, Toronto, Canada; S. T. Neill, Esq., Warren, Penna.; Mrs. R. Clarke, Jr., New York City; Mrs. Lillian H. Norton, Charlottesville, Va.; Mrs. R. P. Hull, Macon, Ga.; Mrs. D. A. Dodge, Adrian, Mich.

Secretary—L. Kidder, Connelville, Pa.

Treasurer—The Rev. L. A. Stevens, Tonawanda, N. Y.

Items for the '88 column should be sent to the Rev. C. C. McLean, St. Augustine, Fla.

We understand that the number of members of '88 who have reported to the Central Office up to the first of March, is less than the number of '87's who had reported at the same time last year. Cannot something be done to improve the record? We have two thousand more students in our class than were enrolled in 1887, and there should be a corresponding advance in our active membership. Will not every member of '88 who reads these lines make it his busi-

ness to arouse one other fellow classmate. We shall thus double our working force. Send a postal card to the Central Office stating what you have been able to accomplish. It may prove a help to some one else.

Our third year of membership is rapidly nearing its close, but let no Plymouth Rock lose courage. The summer months are before us and if we have not been able to struggle successfully against adverse circumstances, there is yet time in which we may accomplish much work.

A member of '88 who has just forwarded her annual fee, writes, "I have read the entire course so far aloud to my blind husband, not missing one article or one page, and with a firm resolve to take my memoranda this year as soon as it comes and answer the questions as far as we have read."

Another classmate writes, "My interest in my studies is as great as ever, although I have worked at great disadvantage this year, owing to the many cares that have seemed to devolve upon me; but I wish to bear my part in all things belonging to the C. L. S. C. as far as it lies in my power."

CLASS OF 1889.—"THE ARGONAUTS."

"Knowledge unused for the good of others is more vain than unused gold."

OFFICERS.

President—The Rev. C. C. Creagan, D.D., Syracuse, N. Y.

Vice-Presidents—The Rev. S. Mills Day, Honeoye, N. Y.

The Rev. J. H. McKee, Little Valley, N. Y.

The Rev. J. B. Steele, Jackson, Tenn.

Miss Genevieve M. Walton, Ypsilanti, Michigan.

Mrs. Jennie M. Haws, Mendota, Ill.

Recording Secretary—Mrs. E. N. Lockwood, Ripon, Wis.

Corresponding Secretary—The Rev. H. C. Jennings, Faribault, Minn.

Treasurer—The Rev. R. H. Bosworth, Newburgh, N. Y.

Items for this column should be sent to the recording secretary, Rev. H. C. Jennings, Faribault, Minn.

It is suggested by an enthusiastic member of the Class of '89 that an interesting museum of geology and natural history might be made in the proposed class building at Chautauqua, by members bringing specimens native to their homes, when they make their annual visits. There might also be a method of exchange, whereby individual cabinets would be greatly enriched. A good idea.

The Chautauqua Idea seemed to take hold as naturally in one part of the world as in another. We are reminded of this fact by a letter from a member of '89 whose home is in Russia on the Dnieper. He writes as follows from Petrozavodsk on Lake Onega: "I was all last year traveling in Russia. I am at present in 62° north latitude in a cold region and have this day made a sledge party with reindeer and Esquimaux. In such a region it has not been possible to take with me many books and I have not read all the books of the present course. In a few weeks I leave this cold region for a warmer one and shall then be able to devote myself more to the Chautauqua reading, being as enthusiastic for the course as ever."

The following letter shows what a little foresight can make possible. "Last year I was able to read all the books before the year was over and believe it was a great benefit to me and to my family also. Many times I believed it to be useless to try any longer, but looking over the ground, I saw where I could gain a few moments here and there, and so asking God's blessing kept on and to my own great surprise came out conqueror at last. My husband and friends are in full sympathy with this work and I am sure it must be a great boon to thousands who like myself feeling they hardly have time would but for this help allow the spare moments to pass unheeded."

A student who works at some disadvantage assures us that she "had not entertained for one moment the thought of giving up" and adds, "I must say I get discouraged sometimes but I keep this old saying constantly before me, 'patience and perseverance accomplish all things.'"

How poor are they that have not patience!

What wound did ever heal but by degrees!

—Shakspeare—Othello.

CLASS OF 1890.—"THE PIERIANS."

"Redeeming the Time."

OFFICERS.

President—The Rev. D. A. McClenahan, Allegheny, Pa.
Secretary—George H. Iott, Evanston, Ill.
Treasurer—Mrs. E. F. Wood, 252 General Taylor street, New Orleans, La.
Vice-Presidents—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada.
Building Committee—Chairman, the Rev. H. B. Waterman, Griggsville, Ill.; Secretary, John R. Tyley, Chicago, Ill., with Miss Leonard, Mr. Davidson, the Rev. J. Hill, and Dr. J. T. Edwards, Randolph, N. Y.

Items for this column should be sent to Geo. H. Iott, Evanston, Ill.

The Class of '90 has lately been reinforced by eighty-three new members from Great Britain. Of these transatlantic Chautauquans forty-six are from England, thirty-four from Scotland, two from Ireland, and one from Wales. The Scottish secretary writes that there is a great demand for information from all parts of Great Britain, more especially from the large towns of England.

India has for many years kept up an interest in Chautauqua, although the general progress of the work in that country has been variable. Three residents of Mhow, Central India, have recently sent their names for membership in the Class of '90 and we hope that the success of their work will lead others to unite with them.

An English student who joined the Class of '90 while in Paris, writes, "I am delighted with the advantages offered by the Circle, and find Dr. Winchell's book most fascinating, although I have no taste for geology. I feel very grateful that you admit members of any nation and it will be a pleasure and a privilege to endeavor to fulfill all that is expected of a member."

While the Pierians have been gaining accessions from foreign lands, they have also been continuing their rapid growth in our own country. More than thirteen hundred new members were enrolled during February and the total number of students in the Class of '90 is now (March 15) more than twenty-three thousand.

As an example of woman's work at home, we mention the fact that the type-setting for the *Class Quarterly* is all done by the wife of an Illinois pastor.

H. B. Waterman, Griggsville, Ill., desires to call in copies of the *Pierian*, number one and number three. Any who will send him either of these numbers, will receive in exchange a copy containing American history and American songs.

POST GRADUATE CLASSES.

THE IRREPRESSIBLES OF 1884.

Any member of the Class of 1884 who has not received the circulars published for the information of the class will

do well to send to the treasurer, Prof. W. D. Bridge, Plainfield, N. J.

Our "class cottage" at Chautauqua is receiving the good words, and, better, the good gifts of some of our members, but not more than sixty-five or seventy of the fourteen hundred seventy-three graduates have as yet sent a personal contribution to the "cottage-purchasing fund".

Will all the sisters of the class prepare some article of adornment for the cottage itself, or some article which can be sold next summer and the proceeds be used in paying the indebtedness?—Books for the class library-case in the cottage; pictures and hangings for the walls; the "C. L. S. C." mottoes beautifully wrought; table-mats; rugs for the floors; lounge-pillows; rocking-chair and arm-chair tidies; and any other of the various little adornments and artistic belongings of what we desire to make the "prettiest cottage at Chautauqua".

One local circle has had a "private *soirée*" and sent its contribution to the "debt-paying" fund. What others will go and do likewise? One dollar, or even fifty cents, from every member who is fully able to do it, for the "good of the order", would easily wipe away the debt in a month. Report to the class treasurer.

CLASS OF 1886.—THE PROGRESSIVES.

"We Study for Light to Bless with Light."

OFFICERS.

President—The Rev. B. P. Snow, Willard, Me.
Vice-President (1st)—The Rev. J. T. Whitley, Salisbury, Md.
Secretary—The Rev. W. L. Austin, New Albany, Ind.
Treasurer—W. T. Dunn, Pittsburgh, Pa.

The Progressives, notwithstanding the great toils and brilliant successes of the last four years are neither exhausted nor satisfied. From all quarters come reports of quiet, earnest, and excellent work. They are still studying for light and, in many circles, are blessing with light.

Will not every member of the Class of '86 deem it a privilege to take at once one or more shares in the "Union Class Building" at Chautauqua?

We are glad to hear of two members of 1885 who though living in a very isolated position on a barren island in the Gulf of Mexico, are continuing their studies with a member of 1889 who makes her home with them. In addition to the regular studies, one of the 85's teaches her four children and is taking in connection with that work, the C. T. R. U. course of reading.

A Massachusetts member of '85 who is now far away in Turkey, writes, "I am reading the regular course with one of our Armenian teachers and hope to add two or three seals to my diploma this year. Few in this city can read English enough to make the C. L. S. C. course possible, but if you could come into our school room some Sabbath evening and listen for a while, the arrangement of the exercise and the familiar tunes might enable you to recognize one of our beautiful vesper services although given in an unknown language. Our girls were delighted with the exercises and they serve to bring to my mind vivid pictures of Chautauqua and South Framingham with many pleasant memories connected with these places."

EDITOR'S OUTLOOK.

SUMMER SCHOOLS.

It is not the traditional summer session of the public school, still maintained in some parts of the country, which we now have in mind, but those institutions of recent growth, which offer to all comers, for a few weeks during the midsummer season, special instruction in some one or more branches of the higher learning. The rapidly increasing popularity of this new method of education may be taken as an indication of its fitness to supply a real need.

What these institutions, in many respects unlike, have in common, beside the general period of their sessions, and what constitutes one of their chief elements of value, is the offering to their patrons the services of men and women most of whom are either eminent in their several departments of learning or else specially gifted in the communication of knowledge and the stimulating of thought. Much of the instruction is given by college professors and by teachers, often no less gifted in their art, from academic institutions of a high grade. Excepting in these summer schools, instruction of this quality, as can be readily seen, is for the most part procurable only by that comparatively small number of young men and women who are able to avail themselves of the educational opportunities offered to the young by our best academies and colleges.

The summer schools, again, receive pupils irrespective of age; one and the same institution sometimes providing classes specially adapted to the needs of the young, and others to the various grades of proficiency which are always sure to be represented in a miscellaneous assemblage of adults. It is not the least of the merits of these institutions that they tend to encourage unremitting intellectual activity in those who have been wont to look upon their school-days as irrevocably belonging to the past, and who are in danger, without some such stimulus as these schools afford, of presenting to the world sad instances of arrested mental development and early decay of those powers whose continued and heightened activity constitutes the charm of advancing years.

One of the most important functions of the summer school is to supplement the work of other institutions and of private tutors, by assisting young men and women to further or complete their preparation for the academy or the college or the professional school, at the season of the year when ordinary school instruction is intermitted. Many university students, also, receive material help from the summer school, which, by enabling them to concentrate for a time all their energies upon some particular branch of study, and often to secure special additional instruction when needed, enables them either to hold or gain a position in their college which might otherwise be unattainable. Students who are compelled to abandon their college work in the winter season, that, by engaging in school teaching or other remunerative employments, they may procure the means needed for the completion of the college course, might well utilize a portion of the enforced leisure of the long summer vacation in making good at some well-furnished summer school the losses of the winter. So, too, the professional school-teacher, who, if not constantly deepening and broadening the fountain from which he draws instruction for the thirsty minds of youth, must expect at no distant day to find his vocation gone, can in no other way so wisely expend a portion of his hard-earned means as by availing himself of these summer opportunities, which might seem almost to have been created for his special benefit and convenience.

While there are in different parts of the country excellent summer schools devoted each to its special department of study,

we are not aware of the existence of any institution of this sort which offers to its pupils such an extended and varied curriculum as does the group of schools constituting the "Chautauqua College of Liberal Arts." The accession of Professor Harper, the distinguished Hebraist of Yale University, to the office of Principal of the college, is the best assurance which could be given of the determination of the trustees that the instruction at Chautauqua shall be second to none,—an assurance which receives strong confirmation when we look over the list of eminent lecturers and teachers presented in the published program for the coming session.

AN ENDURING INSTITUTION.

We print on another page of the present impression of THE CHAUTAUQUAN an account of the fire at the Grounds of the Chautauqua Assembly on the night of March 20. The map accompanying the article makes evident that the burnt district is very small compared with the whole extent of the grounds. If we add to this map the large tract which the trustees have just bought, the space covered by the "Chautauqua fire" becomes still more insignificant. The most serious feature of the casualty was the personal losses. The Assembly suffered almost not at all. The individual losses sustained are deeply to be regretted; to the honor of the trustees it should be said that they are making every effort to lessen the damage.

The fire will in no way harm the Assembly for 1887. No better proof of the faith of the trustees both in the financial prosperity of the Assembly and of the success of the coming session, could be quoted than that *since* the fire they have closed the contract for a large addition to the grounds and let the contract for building the magnificent new College of Liberal Arts. Regret they have, naturally, for the misfortune, but no discouragement.

This fire has brought out strikingly a remarkable phase of Chautauqua,—it is the fact that the word really means something that fire cannot scorch, nor earthquakes demolish, nor floods wash away; that if any one foresees harm to the institution through physical misfortune, he entirely misses the true meaning of the word; for "Chautauqua" applies chiefly not to a place, a community, nor an organization, but to a thought. The C. L. S. C., the largest, completest, and most characteristic ramification of Chautauqua best illustrates our meaning. This "Home College" has its foundation on a universal demand of human minds for truer, better culture; its capital lies in having produced a practical method of meeting that demand. This institution reaches around the world, and every sunrise finds new believers in its efficiency. Nothing can kill the C. L. S. C. as long as men and women hunger for knowledge, sympathy, and growth. It is entirely independent of material circumstances for its strength and growth. Those who know its workings best, believe that no physical disaster could come upon it which would cause more than a temporary disturbance in its workings. And these facts are true of other departments of the Chautauqua work. They are fire-proof and water-proof institutions.

In this enduring nature of the Chautauqua idea lies the surest reason for the permanency of Chautauqua as a place. The idea must have a habitation, a gathering place, as a home must have a house. Chautauqua, the place cannot be done away with, because the idea needs it. So long as the one lives, the other will stand. This is a high view, but we believe it the true one. It is wise to open the mind to the full nobility of this thought of the work. There is growth, and inspiration in the conception of an abiding institution, knowing in its influence and extent neither limitation nor end.

HENRY WARD BEECHER.

Mr. Beecher was the typical American popular preacher. As a minister he filled a peculiar part in our public life, and yet the peculiarities were such as to meet in an unusual and extraordinary measure the popular demand on our pulpit. Some vexed questions about this great man may be left out of our view; what we are concerned with is the altogether exceptional completeness of our ideal in this one preacher. He was a talker. He did not deliver orations august and stately in form; he just simply talked. The talk pleased and held attention because it was as natural as the flow of a mountain stream.

He was a lover of his country. As a patriot, he first touched the beginnings of his great fame. He could talk on any theme; but he was especially at home in national themes; and for forty years the country has cared to know Mr. Beecher's judgment on every patriotic question.

He was a philanthropist; he loved his fellow men. Happily his philanthropy and patriotism met in his treatment of the slavery question, and his fame will rest largely on his anti-slavery work. He did it effectively; the men opposed to him always admitted that.

He was not a theologian. Perhaps so great a preacher ought to have understood theology. Theologians are—we are sorry for it—considered dull and uninteresting. Nor is this quite all; a talker who is not more wise than his audience, is so far forth popular in the pulpit.

He was always interesting. Not to be dull is the main business of the popular preacher; he must escape dullness or lose his audience. Mr. Beecher interested every body.

He retained his place in the front rank before the public down to the end of his long life. We do not say there was no decline, but he was always there at the front, and men paused to hear when he lifted up his voice on any subject.

He was a great man. His intellectual girth outmeasured that of most of his contemporaries. Much as he seemed to do beside preaching, yet all he did was really in the work of the ministry as he understood it.

He was a successful man. Falling short of martyrdom, he falls short of sainthood. He was not a thrifty man, and he gave away several fortunes—not often very judiciously. This is as much as to say that he lived out of a large heart rather than a cool head. Having received much from the world, he gave most of it back again with his eyes shut.

We may produce greater men, but we shall never have another Henry Ward Beecher. His character and work were wonderfully unique and original. It would be strange if men did not wrangle about such a man. He did not fit any models. He was not meant to be himself a model. He was a great living voice, a large human heart. He did a long and joyous work for men. But unique as he was, two forces made him: Christianity and American institutions.

THE RECORD OF CONGRESS.

Of course the Forty-ninth Congress was not ready to die when its time had come. It was the old story over again. Leaders with the garnered legislative experience of years dawdled for months and allowed matters to drift, until, in the very last week of the session, the danger that some of the indispensable bills would be lost became imminent. Then came the turbulent, continuous sessions of the House of Representatives; the hurried passage of bills, the contents of which were known only to members of conference committees, and by them imperfectly known; the temporary patching of grave differences between House and Senate; the dropping of some measures altogether; the hasty summons to President Cleveland to attend at the Capitol instantly or allow important bills to fail; the approval by him after the hour of noon on Friday, of the District of Columbia appropriations—the hands of the legislative clock having been turned backward to placate men who still regard constitutional

usage and forms.

When the dust cleared away and the tumult subsided, it was found, of course, that much work was ill-done and much had been left undone. The failure to pass the appropriations necessary to carry on the work of the courts of the United States until July was inexcusable. The government with an overflowing treasury must borrow money in an indirect and unauthorized manner, or the functions of justice must be suspended for four months in many parts of the country. This is one only of numerous laches of which the Congress was guilty. The refusal to consider a practical revenue measure for the reduction of the surplus; the failure to respond to the strong public demand for appropriations for national defense; the arbitrary denial by the Speaker of the House and his advisers of the request of the friends of the Educational bill for the privilege of testing the sense of that body in respect to that measure; these and other matters might be used to frame a telling indictment of the Congress which has recently expired. But space forbids.

Let us recall some of the measures; some doubtless wise and others the wisdom of which is to be tested by experience, which Congress did enact. In the emergency foreshadowed by the death of Vice-President Hendricks, a law to provide for the presidential succession was passed. Another measure which has been regarded as vital, a law to regulate the counting of the electoral votes and settle controversies relating thereto, was enacted. The moral sense of the nation was gratified by the enactment of still more stringent provisions against polygamy—which the President allowed to become a law without his signature. The friends of Indian civilization won a long-deferred triumph in the passage of a law which provides for the holding of lands in severalty by members of Indian tribes and extends over Indian reservations the laws of the United States. The practical working of this law will be watched with deep solicitude by every friend of the Indian.

The attempts to regulate inter-state commerce were successful for the first time to the extent of placing a law on the statute book. The interest of agriculture received its due share of attention in the enactment of the laws imposing a tax on imitation butter, and extending government aid to agricultural experiment stations in the several states and in liberal appropriations to prevent the spread of contagious diseases among cattle and to continue experiments in sugar-making. As to the postal service in which everybody is interested, several beneficial provisions were enacted, notably the extension of the free delivery service and the reduction of the fees charged on money orders for small sums. Provision was made to increase the efficiency of the uniformed militia organizations of the several states by doubling the annual appropriation for the purchase of arms and equipments. Pensions were provided for the survivors and widows of the Mexican War, and the pensions of widows of the war of the Rebellion were increased. A large majority in both branches of Congress voted pensions to indigent veterans of the Union armies who are unable to earn a support, but the measure was vetoed. The bill to indemnify the Chinese sufferers by the riots at Rock Springs, Wyoming, became a law. So also did the bill for a new building for the library of Congress, a measure which had been too long neglected. Congress also has provided for the redemption of the discredited trade dollars. The increase of the navy received a share of attention and fair appropriations for that purpose were granted.

This imperfect catalogue of the legislative achievements of the Forty-ninth Congress shows that that body was not altogether idle or wholly inefficient. It ought to be remarked, however, that with two or three exceptions all the measures above mentioned, originated in the Senate and passed that body before they were adopted by the House. This is another evidence of the growing power and influence of the smaller but more effective branch of Congress. The last House of Representatives was unwieldy because of its size, and inefficient on account of the factional feuds which divided the majority.

NEW WAYS OF USING ELECTRICITY.

The history of electricity is being made every day. Invention and discovery are comparatively quiet, and no great advance, like Franklin's proof of the identity of lightning and electricity or Edison's perfection of the electric lamp, has been recently recorded. On the other hand, there is a wonderful activity in the work of extending the uses of electricity. The improvement of methods, the refinement of machines and appliances, and the bringing of science down to daily work and business moves on so swiftly that the new machine, or the new one of a year ago, is already old. The reduction of refractory ores in electric furnaces, where immense carbons fed by the largest dynamos in the world, give a heat never used before, excited world-wide wonder only a few months since. The welding of metals by electricity, first performed in Boston this last winter, is already half forgotten in the advance of the science in still other directions. Even the very recent railroad accident in Vermont has created a demand for storage batteries for lighting lamps in cars that is so active that every railroad shop in the land is examining new accumulators. Never in the history of any business was there such an eager desire to obtain new machines, new tools, and new methods as in the manufacture of electric apparatus.

In all the fields of electric work, telegraphy, telephonic work, electric lighting, storage batteries, motors, and telerage, there is great activity, but the most remarkable progress is in the last three. The electric light companies have reached a wonderful degree of perfection in their dynamos, but for half of every day their plants are idle. Nobody wants light by day, so it happens great attention has been given to the perfection of stationary

motors for power. These motors are small, comparatively light, require very little attention, and once connected by wire with a dynamo driven by a steam-engine, will furnish power for manufactures, for running elevators, or for any work commonly given to a steam-engine. There is no heat, no coal to be brought to the fire, no ashes, dust, forgetful stokers, or careless engineers. The wire through the wall, turn a switch, and the motor is at work using the same current that lights the street by night. It is not surprising that the whole subject is attracting universal attention and that almost every week sees the announcement of some improvement in motors or some extension of their usefulness.

Their general use in our cities is now only a question of dollars and cents. Naturally this suggested the use of locomotive motors and in this field there is the most remarkable activity. Two systems are advanced. In one, the current from the dynamo is sent by wire or the rails to the moving car. In the other, storage batteries charged by dynamo are carried on the car so that it is a self-contained locomotive without heat, dust, smoke, or noise—an ideal traveling machine. Telerage, or the use of moving motors traveling on a wire suspended from posts and dragging trains of small freight cars, is also making remarkable progress, and teler lines will, no doubt, be soon built in this country. The progress of electricity may thus be noted: no great discoveries of late, but wonderful and rapid progress in its applications to work. The coming helper is the electric motor, the coming convenience is the storage battery that can be carried anywhere to light a house, drive a sewing machine or a boat, or to do anything done by the labor of a man, a horse, or a steam-engine.

EDITOR'S NOTE-BOOK.

When this impression of *THE CHAUTAUQUAN* reaches the subscribers, the editor, Dr. T. L. Flood, and wife, accompanied by the Rev. Dr. C. E. Hall and wife, of Titusville, Pa., expect to be in London, England. The party will visit Paris and Rome, will spend about a month in England, and return to this country the middle of June. Dr. Flood expects to meet Chancellor Vincent and a number of representative gentlemen of England and Scotland in London in May to discuss and adopt plans for spreading information concerning the Chautauqua Literary and Scientific Circle in European countries, and to arrange for publishing an English edition of *THE CHAUTAUQUAN*. The growing demand for *THE CHAUTAUQUAN* in England and Scotland is a hopeful sign of the increasing popularity and success of the magazine. Its growth in this country is unparalleled in magazine literature, and we have every reason to believe that the friends of the Chautauqua movement will soon learn that the Chautauqua Literary and Scientific Circle and its official organ, *THE CHAUTAUQUAN*, have taken a firm hold of thousands of people beyond the Atlantic. Chancellor Vincent has done a prodigious amount of work in England and on the Continent explaining and introducing this new system of education. He has been cordially and enthusiastically received wherever he has addressed the people, and some of the most distinguished men in England and Scotland predict great success for the Chautauqua movement in those countries.

The *Chautauqua Assembly Herald* contains the only complete presentation of the work of the Chautauqua Assembly. This paper now entering on its twelfth volume is a wood-nymph among newspapers. It was born, brought up, and still makes its home, in the woods. To produce it, a large editorial force and a printing establishment furnished with a powerful press run by steam, a folding machine, and all other articles of a complete printing outfit, and manned with a large force of compositors are employed each summer in the Grove at Chau-

taqua. For nineteen mornings of August the daily issues of the *Assembly Herald* make their appearance. Chautauqua life in all its varied and attractive features is portrayed in its pages; the opinion and chat of hosts of eminent visitors and workers are given in its bright and breezy "Walks and Talks in the Grove"; the lecture platform furnishes between seventy and eighty lectures to every volume; and the methods and suggestions of the departments of the College of Liberal Arts and of the Summer Classes are fully reported. In every respect the matter is unique, interesting, and helpful. The cost of the *Assembly Herald*, \$1.00 per volume, is so low that it is within the reach of every one. A great advantage is offered to subscribers to *THE CHAUTAUQUAN*, who wish the *Assembly Herald*, through our combination offer, by which the two may be secured for \$2.25. In combination with *THE CHAUTAUQUAN* and the *Chautauqua Boys and Girls*, the price is \$2.70. This offer will be withdrawn after August 1, 1887.

The names of the five commissioners chosen to execute the Inter-state Commerce law were announced on March 22; they are Thomas M. Cooley of Michigan, who has been chosen chairman of the commission, William R. Morrison of Illinois, Augustus Schoonmaker of New York, Aldace F. Walker of Vermont, Walter Bragg of Alabama. By this distribution each section of the country, excepting the far west, has a representative. Two of the commissioners, Messrs. Cooley and Walker, are Republicans; the others are Democrats. All are able lawyers. Messrs. Morrison and Walker both served in the late war. All have held important offices in state or national affairs. Commissioners Cooley, Walker, and Bragg have had practical experience in managing railroad matters. This important committee to all appearances has been selected with total disregard of political "pulls." The general feeling is that men of integrity, public spirit, and experience have been chosen.

The efficiency of Sojourner Truth's policy in reforms, "I go in for agitatin," has never been more forcibly shown than in the present condition of the temperance question. Determined "agitatin" alone has made this question a political issue that will not down. At the present writing some form of liquor restriction is the uppermost thought of the political circles of New York, Pennsylvania, New Jersey, Michigan, Texas, Kentucky, and Rhode Island.

The result of the failure by Congress to pass the Deficiency Appropriation bill has already begun to work mischief. In the Western District of Arkansas, court has been adjourned until July from lack of funds; thus compelling nearly two hundred persons too poor to furnish bail, to remain in prison over three months waiting trial. In many other districts the same unfortunate delay must occur. Couple this to the fact mentioned in the *Note-Book* for March that many courts are far behind in their work because the law does not allow sufficient force, and we find Justice hobbling in a manner that is in no way creditable to our care of her.

The celebration of the ninetieth birthday of William, Emperor of Germany, was an event of rare interest. However we may disbelieve in the German theory of government, there is no nation which cannot learn lessons of wisdom from the rule of Emperor William and no individual who will not be helped by a study of his life. His care in the choice of advisers, fidelity to them when chosen, thorough methods of managing public affairs, careful fostering of home industries, jealousy of national honor, and downright patriotism are traits nations cannot estimate too highly. In private life few men have shown more industry, thrift, common sense, and domestic purity.

March "went out like a lion" in the English political world. The cause was the Coercion bill against Ireland introduced into Parliament by the Ministry. The injustice of the measure and sympathy with the Irish affected America no little. Up to this time eight state legislatures have adopted resolutions protesting against the bill. The worst features are that trial by jury is abolished in Ireland; in cases of murder or arson a change of venue to England is required; and that public speakers and newspaper editors are subject to the arbitrary jurisdiction of justices of the peace. The fact that the state of affairs in Ireland demands no drastic measure puts the bill in a still more disagreeable light.

The number of appalling railroad accidents of the past season was increased on March 14, by a bridge about six miles from Boston giving away, throwing six full passenger coaches into the gap below. An awful loss of life and limb of course resulted. A technical investigation showed that the bridge was badly built, twice repaired in still worse fashion, and fell at last from a defect which should have been perceived when the defective material was first used. The duty of fixing the responsibility of this disaster on the proper person or persons and demanding that they suffer a full penalty is imperative.

In Buffalo, N. Y., on the night of March 18, a hotel was burned. Ten persons, at least, lost their lives and twenty-five more were injured. Three things were again demonstrated: Elevator passages are simply death traps as ordinarily constructed; a net-work of telegraph wires has no right above ground in a crowded city; no room in a hotel is safe without some kind of fire escape. There are remedies for all these evils. Reconstruct the elevator passages or do without them. Bury the wires. Compel fire escapes. (One of the simplest and most effective of the latter is suggested by a bill to be introduced into the New York Legislature, by which every hotel is required to have a rope in every room above the ground floor, so fastened

as to hold a weight of 400 pounds, and coiled in plain sight by a window, so that any person will be sure to see it.)

The spring is the time of times for house cleaning, village cleaning, city cleaning. Our health boards, state and local, have undoubtedly done good work in the past, but most of them can improve their records, and now is the time to begin the work, and for the people to insist that it be done. No greater incentive to renewed activity in sanitary regulations has ever been produced than a late report from England. According to it, in forty years sanitation has lowered the death rate of England and Wales from over 22 per thousand to about 19½, and the death by zymotic (filth) diseases from 4¼ to 2¾.

Those who are inclined to be discouraged over the progress the colored race is making in the South, should examine the reports from the Florida State Colored Fair, held in Jacksonville in March. Full \$400,000 worth of exhibits were made, showing positive proof of progress in mechanical and agricultural arts. The school work exhibited attracted widest attention as a sign of the extent to which the race is improving the educational privileges offered by the public schools. It was announced at the opening of the Fair that the colored people had raised funds to establish an industrial school in Florida for training their boys and girls.

A peculiar trait of society is its *gullibility*. And seemingly the extent of this quality is sufficient to furnish a very sure business foundation. No better example has recently come to light than the "British American Claim Agency" of New York City, which for six months did a thriving business of clear profits, pretending to collect legacies lying in the Bank of England or in continental banks for heirs in this country. And this in spite of the fact that our Minister to England has often declared that no such sums exist.

A man with a genius for planning and executing stupendous schemes died on March 8. It was Captain James B. Eads. He began life with nothing but an interest in mechanics and a large amount of energy. But he made much out of his capital. His most memorable achievements were the building, during the War, of seven gunboats in sixty-five days, the construction of the great steel arch bridge over the Mississippi at St. Louis, the excavation of the Mississippi channel by the aid of jetties, and the great project of a ship railway for carrying ships from the Atlantic to the Pacific across the Isthmus.

The Edison Light Company has just closed a \$90,000 contract with the Chinese Commission to put the incandescent lights into the royal palaces. It is a wise nation that appropriates the best its fellows own.

Another American invention that is spreading rapidly at home and abroad is the telephone. The Bell Telephone Company reports over 14,000 miles of wire under its control. Switzerland has recently introduced a telephone system, and a patriotic member of the Federal Council wants the name changed to "William Telephone." Stockholm, Sweden, is said to surpass any city in Europe in the general use and perfect arrangement of its telephonic system.

The barnacle is not much of an animal in size, beauty, or usefulness, but he manages to make a great deal of trouble for the Navy Department. In four months it is said that he will so "foul" a vessel below the water line that its speed will be disastrously lowered. Several thousand dollars have been spent in the last two years by the Navy in experimenting with compositions to prevent this fouling. Only one thing is effective, a copper sheathing—which costs about \$50,000, applied to a large gunboat. A hard time indeed the Navy is having with the

public jeers, the small appropriations, the charges of stealing English designs, and the barnacles.

Scientists must find much encouragement in the interest the young people of the country particularly are coming to feel in observations of nature. The Chautauqua Town and Country Club, the Agassiz Association, with other similar societies, are doing a widespread work, and were never so active as this spring. It is time that we learn to see with our eyes, and that we get rid of such blindness as that Dr. J. G. Wood tells of in one Oxford tutor who was astounded that flowers had any connection with fruit, and in another who could scarcely be persuaded that the plummy leaves and red berries of the asparagus grew from the same root as the vegetable on his table.

Our readers will remember Mr. John Ruskin's letter to one of our Chautauqua circles, published in *THE CHAUTAUQUAN* for March, in which he advised that "everybody should mind his own business and leave the guardianship of wealth and life to God." A companion piece to this is a recent expression of his on the subject of teaching English in the universities:—

"The university's business in any country in Europe is to teach its youths as much Latin, Greek, mathematics, and astronomy as they can quietly learn in the time they're at it—and nothing else—if they don't learn their own language at home they can't learn it at a university—if they want to learn Chinese they should go to China—if they want to learn Dutch, to Amsterdam—and after they've learned all they want, learn wholesomely to hold their tongues, except on extreme occasions, in all languages whatsoever."

Dr. Ray Palmer, of the Congregational church, died at his home in Newark, N. J., on March 29, aged seventy-nine years. He is honored as the leading hymn writer of America. One hymn alone won him the love of the whole Christian church:—

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine."

His lines are uniformly musical and unimpassioned, but redolent with unchanging faith. Among the best known are: "Torrent of Everlasting Love," "Thou who Roll'st the Year Around," "Away from Earth my Spirit Turn," "And is there, Lord, a Rest," "Jesus, Thou Joy of Loving Hearts," "Eternal Father, Thou Hast Said," "Jesus, Lamb of God for Me," "Wouldst Thou Eternal Life Obtain." Dr. Palmer's last words were the lines of one of his own hymns,—

"When death these mortal eyes shall seal
And still this throbbing heart,
The rending veil shall Thee reveal
All glorious as Thou art."

The practical and interesting study of "Architecture as a Profession" in this issue of *THE CHAUTAUQUAN*, suggests the thought that a course of instruction in the principles of architecture for employers of architects, might be a valuable thing for public taste. It is an unpleasant fact that the popular American idea of an artistic house is both fantastic and extravagant. Excepting with a few people the words proportion, sincerity, purpose, and solidity mean nothing applied to a house; while in truth any structure which fails to express all these terms fails in its end. A house of "ginger-bread" is as unsatisfactory as a meal of it.

The poet and epigrammatist, John G. Saxe, died on March 31. Mr. Saxe had lived to be over seventy years of age, but the last decade of his life was passed in a gloom strikingly in contrast with the years of his popularity as the wittiest verse-maker of

his day. Ill health and domestic bereavements threw him into a settled melancholy which utterly unfitted him for any employment or even quiet social life. He will be remembered for his keen satirical verses, the best of which are "The Proud Miss McBride," "New Rape of the Lock," and "The Money King." The forty editions which his first collection of poems reached show his popularity.

Among the few large and valuable private art collections in this country that of the late Mr. A. T. Stewart is probably most familiar to the average observer. It was very large, very costly, and included a few really fine pictures. The pieces which have attracted most general attention are "Friedland—1807" by Meissonier, Rosa Bonheur's "Horse Fair," and Fortuny's "Serpent Charmer." The sale of the collection took place in March. It is said to have brought \$513,750, 30 per cent less than it cost Mr. Stewart. A pleasant feature of the sale was the gift of the "Horse Fair" to the Metropolitan Museum, by Mr. Cornelius Vanderbilt.

It would be difficult to find a nobler tenacity of purpose than the following: There was a Baptist church dedicated in Boston on March 16, which owes its existence to the frugality and devotion of one humble and hard-working woman. This woman, Mercy Blaney, was a servant. Her ambition was to build a church. Throughout an unusually long life she practiced a wise economy and foresight in the management of money, and when she died left \$20,000 to carry out this plan.

The director of public safety in Philadelphia is said to have created a "tremendous stir" among offenders by informing the police of the city that the law must be enforced. He proposes to shut up the gambling dens, policy shops, poker rooms, and "dives," to prohibit prize-fighting, immoral plays, and the posting of immoral pictures, and to close the rum shops on Sunday. The "tremendous stir," it seems to us, rightly should have preceded this order and have come from the law-loving citizens. When this latter class learns to do its duty a violation of law will be too serious a matter for the offender to show much public resistance.

An excellent way of getting at the tastes and ambitions of a community is to find out what its members are reading. The result is often very encouraging. We have recently examined the report of the Free Circulation Library of New York City, and find some hopeful signs. The social science list shows a great and increasing demand for knowledge, the majority of the books read being on education and culture. In poetry, Shakespeare holds much the lead. The circulation of Shakespeare reaches two hundred nine; Longfellow follows, at fifty-eight. The department of essays and miscellany receives special attention. Fiction shows the largest circulation; but the books selected are unexceptionable.

A problem with which sanitation ought to deal and in which it deserves the heartiest support of government and people, is regulations for decreasing diseases peculiar to occupations. The latter is said to live to an average age of only about forty years. Potters and stone cutters suffer from lung troubles. Wool sorters are subject to serious afflictions. Nearly all occupations, in fact, are attended by more or less danger. Wise sanitary regulations can undoubtedly lower this large per cent of disease and death.

C. L. S. C. NOTES ON REQUIRED READING FOR MAY.

PEDAGOGY: A STUDY IN POPULAR EDUCATION.

1. "Matthew Arnold." See *C. L. S. C. Notes* for March. The *Edinburgh Review* says, "For combined culture and fine natural feeling in the matter of versification, Mr. Arnold has no living superior."
2. "Tyndall." See *C. L. S. C. Notes* for November.
3. "Erasmus." See *C. L. S. C. Notes* for December.
4. "Huxley," Thomas Henry. (1825—). An eminent English biologist. He sailed around the world during the years 1846-'50 in a vessel of the royal navy, the *Rattlesnake*. To show their appreciation of the service he rendered the Royal Society by the observations in science which he sent back to them, the members elected him one of their associates. He has received honorary titles from several of the highest universities. The special line of his researches is comparative anatomy. See also *C. L. S. C. Notes* for April.
5. "Ruskin," John. (1819—). An English author and artist; a great English art critic. He also gained a reputation as a philanthropist. He built several model houses for the poor in London, and for several years published a paper largely devoted to the interests of the laboring classes of society. Charlotte Brontë wrote: "Mr. Ruskin seems to me one of the few genuine writers as distinguished from the book-makers of this age."

ARCHITECTURE AS A PROFESSION.

1. "H. H. Richardson." (1839-1886). A distinguished American architect; died at Brookline, Mass.
2. "Viollet-le-Duc," vyal-lä-luh-dük. (1814-1879). A noted French architect. He was engaged by the French government in the restoration of churches, castles, and other public buildings, among which was the great cathedral of Notre Dame. He was the author of several literary works, all relating to his art.
3. "William of Wykeham." (1324-1404). Edward III. gave this architect his patronage and made him surveyor of the works at Windsor. Later he was appointed lord high chancellor of England. It was he who built New College, Oxford, and who restored a large part of the cathedral of Winchester.

STUDIES OF MOUNTAINS.

1. "Kabyles," kä-beels'. "The Berbers or Kabyles, who call themselves noble, are believed to have been the aboriginal inhabitants [of Algeria], the Numidians and Getulians of antiquity. . . . They are an industrious race, living in regular villages, excellent cultivators, end workmen in mines, in metals, and in coarse woolen and cotton factories."—*American Cyclo-pedia*.
2. "Zulus," spelled also Zooloos. The great explorer Livingstone, said of these people that they were remarkable for their honesty and hospitality; that they were intellectual, cheerful, and social, and not addicted to great vices. They are under good military discipline.
3. "Kafirs." A race claiming to be the descendants of the troops of Alexander the Great. The name is that given to them by the Mohammedans who surround them, and means infidels.
4. "Incas." The name of the kings or princes of Peru before the conquest of that country by the Spaniards.
5. "Cortez," Hernando. (1485-1547). The Spanish conqueror of Mexico. Early in life he had started out to seek his fortunes in the New World, and had settled in Cuba. Here the reports of the great wealth of Mexico reached him, and his ambitious and adventurous spirit was at once eager to set out on an expedition of conquest to this land. The desire was shortly gratified. Velasquez, the governor of Cuba, appointed him commander of

eleven vessels and seven hundred men, to take possession of that country. Having landed at what is now Vera Cruz, he burned his ships, in order that his men might fully realize that they must conquer or die, there being no chance of escape. After varying fortunes of victory and defeat, attended with great hardships and suffering, he became master of the whole country. The Spanish court made him governor of Mexico, or New Spain, as it was then called. He afterward led a company of explorers who discovered California.

6. "Pizarro," Francisco. (1475-1541). The conqueror of Peru, a Spaniard. He was entirely uneducated, being unable to read or write, but he displayed remarkable ability in commanding exploring expeditions. With almost incredible bravery he attacked great bands of natives with but a handful of men, and usually came off the victor in all encounters. His treachery and cruelty, however, in his dealings with the incas were such as to make his name perfidious.

7. "Montezuma." (1470?-1520). The last Aztec emperor of Mexico, the second one who bore this name. When Cortez attacked Mexico, by resorting to trickery he took this ruler prisoner, and held him as a hostage. While in this position, Montezuma was compelled to appear several times before an assembly of his own people, and council or rather command them to yield obedience to the requirements of the conqueror. Once during a revolt of the natives, their king was led out before them, and tried to reduce them to submission, but they, exasperated, sent against him their missiles, wounding him so that he soon afterward died.

8. "Mamelukes." A body of soldiery who virtually ruled Egypt from the thirteenth to the nineteenth century. At the beginning of their career their bands were composed of captives purchased from other peoples, chiefly of the Mongols. From being the body guard of the Sultan, they gradually rose to such numbers and to such power as to be able, like the Roman cohorts, to declare who should be ruler of their country and how long he should rule. When Egypt was conquered by the Turks, about twelve thousand Mamelukes were sent from around the Black and Caspian seas to hold the country in subjection, and their numbers were constantly kept good. When Napoleon invaded Egypt he found them hard to overcome. At the battle of the Pyramids, July 21, 1798, he gained a victory over them, from the effects of which they never fully recovered. In 1811 those living in Cairo were the victims of a massacre from which only one escaped. Mehemet Ali was then pasha of Egypt. The Mamelukes revolted because they had not been able to get their pay. Mehemet finally allured four hundred seventy Mameluke boys into the city on the pretense of wishing them to see his son invested with the power to command a large army to be sent into Arabia. The gates were suddenly made fast and orders given to the soldiers to fire on the Mamelukes. All were killed but one, who made his horse leap from the high ramparts; the man escaped, but the horse was killed. The Mamelukes in all the other provinces were ordered to be put to death; a few escaped to the mountains. But they were not strong enough to reorganize, and soon the body called by this name ceased to exist.

9. "Aryans." One of the primitive peoples of pre-historic times; that one to which the Celtic, Teutonic, Slavonic, Greek, Latin, and other races trace their origin. The name in itself means honorable, and was applied to the most cultivated race of those times.

SUNDAY READINGS.

1. "The Covenanters of Scotland." The body of dissenters who refused to accept the liturgy prescribed by James II. for the

Church of England, and who formed a solemn agreement for the preservation of the reformed religion in the church of Scotland.

2. "The praying legion of Cromwell." A trained regiment of Puritan troops, called the Ironsides, who were well nigh invincible in battle, but whose camp was a 'conventicle' for prayer and praise.—*Fisher's "Outlines of Universal History."*

3. "St. Bartholomew's Eve." See *C. L. S. C. Notes* for December.

4. "James Martineau." (1805 —). An English Unitarian minister and author. He is a brother of Harriet Martineau.

5. "Descartes." René. (1596-1650). A distinguished French philosopher. "He performed the same service in the philosophy of mind that Bacon performed in natural science. Taking his departure from universal doubt, he found the basis of all positive knowledge in self-consciousness expressed by the enthymeme, '*Cogito; ergo sum*', 'I think; therefore I exist.'"

6. "Herbert Spencer." See *C. L. S. C. Notes* for March.

7. The Arminian doctrines are, "1. Conditional election and reprobation, in opposition to absolute predestination. 2. Universal redemption, or that the atonement was made by Christ for all mankind, though none but believers can be partakers of the benefit. 3. That man in order to exercise true faith, must be regenerated and renewed by the operation of the Holy Spirit which is the gift of God. 4. That the grace which confers this is not irresistible. 5. That men may relapse from a state of grace and die in their sins."

8. "Strauss." See *C. L. S. C. Notes* for January.

9. "Renan." See *C. L. S. C. Notes* for January.

WOMEN IN THE PROFESSIONS.

1. "Vestal Virgins." Priestesses who served in the Roman temples and kept the sacred fire from ever becoming extinguished. When selected for this duty they were from six to ten years old; their term of service was thirty years, the first ten of which were spent in learning their high calling, the next ten, in fulfilling its duties; and the last ten, in teaching them to others. After this time they were free to do as they chose.

2. "Sibyls." Women prophets who lived in the mythical age. Some writers say they were four in number; others, ten.

3. "Harriet Martineau." (1802-1876). An English authoress. Political economy, philosophy, history, biography, travels, and tales, were among the subjects treated by her gifted pen. Her "Autobiography" is perhaps her best known work; it was not published until some months after her death.

4. "Frances Power Cobbe." (1822 —). An English authoress. Among her chief works are "Intuitive Morals," "Hours of Work and Play," "Hopes of the Human Race Hereafter and Here," and "Duties of Women." She is widely known also for the philanthropic and reformatory movements instituted by her.

5. "Millicent Fawcett." (1847 —). An English writer on political economy; she was the wife of the blind postmaster-general, so widely known as an author and a statesman. She is a leading advocate of woman suffrage.

PRACTICAL SUGGESTIONS ON ENGLISH COMPOSITION.

1. "Sir Thomas Lawrence." (1769-1830). An English portrait painter.

2. "John Morley." (1838 —). An English critical writer. He has been editor of the *Literary Gazette*, the *Fortnightly Review*, and the *Pall Mall Gazette*; and has published several books, among which are the "Lives" of Burke, Voltaire, Rousseau, Cobden, and others.

3. "Angus," Joseph, D.D. (1816 —). An English Baptist clergyman and author.

4. "Hazlitt," William. (1778-1830). An eminent English author and critic.

5. "Dr. Hodgson." See *C. L. S. C. Notes* for April.

6. "Hon. R. Lowe, M. P." (1811 —). An English finan-

cier and orator; one of the ablest debaters in Parliament. In 1880 he was made Viscount Sherbrook.

7. "Dr. Phelps." See *C. L. S. C. Notes* for April.

8. "Rufus Choate." See article in *THE CHAUTAUQUAN* for December, 1886.

9. "Froude," James Anthony. (1818 —). A great English historian. His "History of England", "Cæsar, A Sketch", and "Thomas Carlyle" are the best known of his works and take high rank in literary excellence.

COMMON ERRORS IN ENGLISH.

The following note on "Pedantry and Slang" is sent by Edward E. Hale.

Since the publication of the first number of this series I have been favored by many suggestions, all in sympathy with the appeal I have made for simple English, and some of them from men and women of the first success in using it. I am tempted to copy a note from an accomplished lady, whose home is not far from the city of New York.

"When we came here to live, we heard, or noticed for the first time, 'quite some,' which is very generally used here. Should I ask the cook how many potatoes we have in the cellar, she would answer, 'You need not order any yet, Miss Mary, we have *quite some* left.'

"My next neighbor says, 'I just *drug* myself home from New York, all tired out.' Nearly ever one says 'like I did.' This I notice, and *these* for *this*, as 'these sort of men', in the English novels of to-day. Our children here in New Jersey all say *mámma*, for *mam-má*. [This seems to belong to the drift or steady effect of English to throw the accent farther and farther back. Thus 'advertisement,' long since became 'advértisement'; 'muséum' is fast becoming 'múseum.'] A native of New York City, so far as I have observed, usually drops the 'h' in such words as 'white, whether, while.' If not a native, if he has usually lived in the City long enough, he catches the trick. He also says '*ayen-yuh*.'

"All the young Yale graduates I knew, when I was in Connecticut twenty years ago, used 'uh' for 'r.' 'He that hath *e-uhs* to *he-uh*, let him *he-uh*.' So read one teacher at morning prayers (he called them prayuhs). He was a Yale man. One of the pretty girls of the place, brought up under the shadow of New Haven, said to me, "Waltah says I don't sound *my a-uhs*, but I do; Waltah says I say *bu-ud*, but I don't, I say *buhyud*." *Bird* was what she was trying to say.

"Every book published by the National Temperance Society which I have had to review says 'have *drank*.' They think that the past participle *drunk* is sacred to tipsy people, and that water cannot be *drunk*. [Mr. Lowell calls my attention to this same fatal and general error.] Really respectable writers say 'the boy *dove*.' I have noticed 'dove' for 'dived' twice lately in books for boys, published by Harpers. *Diven* I have not yet seen, but it surely ought to follow. [Mr. Harrison does not give "he *dove*" even among the negroes.]

"You may not hear 'for you and I,' but I hear it frequently here, and I am trying even now to break a young teacher from the habit of using 'I' for 'me.'"

ASTRONOMICAL NOTES FOR MAY, 1887.

THE SUN.—Declination north increases 6° 57' 09".2; day's increase, 55m.; on the 1st, sun rises at 4:59 a.m., sets at 6:55 p.m.; on the 11th, rises at 4:48 a.m., sets at 7:05 p.m.; on the 21st, rises at 4:38 a.m., sets at 7:15 p.m.

THE MOON.—Fulls on the 7th, at 8:41 p.m.; enters last quarter, on the 14th, at 2:57 p.m.; becomes new on the 22nd, at 5:45 p.m.; and enters first quarter, on the 29th, at 11:59 p.m.; is nearest the earth, on the 5th, at 1:00 p.m.; is farthest from the earth, on the 17th, at 12:42 p.m.; sets on the 1st, at 1:27 a.m.; rises on the 11th, at 11:19 p.m.; and rises on the 21st, at 4:11 a.m.

MERCURY.—Is still a morning star, rising at 4:14, 4:11, and 4:21 a. m., on the 1st, 11th, and 21st, respectively; its diameter diminishes 1''; has a direct motion of 57° 47' 50''; on the 21st, at 11:00 p. m., is 28' south of Mars; on the 22nd, at 2:10 a. m., is 4° 46' north of the moon; on the 24th, at 7:00 a. m., crosses the ecliptic going north; on the 27th, at 9 a. m., is in superior conjunction with the sun; on the 28th, at 9:00 p. m., is nearest the sun.

VENUS.—Is nearest the sun, on the 1st, at 10:00 a. m.; on the 25th at 2:39 a. m., is 5° 18' north of the moon; on the 30th, at midnight, is 2° 15' north of Saturn; is an evening star, setting on the 1st, 11th, and 21st, at 9:53, 10:09, and 10:21 p. m., respectively; diameter increases 2'' 8; motion, 36° 31' 23'', direct.

MARS.—Rises on the 1st, at 4:57 a. m., sets at 6:51 p. m.; rises on the 11th, at 4:40 a. m., sets at 6:40 p. m.; rises on the 21st, at 4:22 a. m., sets at 6:38 p. m.; on the 19th, at 7 p. m., crosses the ecliptic going north; on the 21st, at 11:00 p. m., is 28' north of Mercury; on the 22nd, at 1:45 a. m., is 5° 11' north of the moon; on the 27th, at noon, is 1° 47' north of Neptune; motion, 22° 35' 45'', direct.

JUPITER.—Has a retrograde motion of 2° 55' 34''; diameter diminishes 2''; on the 6th, at 2:44 a. m., 5° 14' south of the moon;

rises on the 1st, at 5:48 p. m., sets 4:38 next morning; rises on the 11th, at 5:02 p. m., sets at 3:56 on the morning of the 12th; rises on the 21st at 4:18 p. m., sets at 3:14 a. m., on the 22nd.

SATURN.—Is an evening star, setting on the 1st, 11th, and 21st, at 11:59, 11:23, and 10:46 p. m., respectively; diminishes in diameter, 0'' 6; on the 26th, at 11:12 a. m., is 2° 45' north of the moon; on the 30th, at noon, 2° 15' south of Venus; motion, 3° 07' 24'', direct.

URANUS.—Rises on the 1st, at 4:06 p. m., sets at 3:46 a. m., on the 2nd; rises on the 11th, at 3:26 p. m., sets at 3:04 a. m., on the 12th; rises on the 21st, at 2:46 p. m., sets at 2:24 a. m., on the 22nd; on the 4th, at 6:12 p. m., is 2° 58' south of the moon.

NEPTUNE.—Is in conjunction with the sun on the 18th, at 2:00 p. m.; on the 22nd, at 9:01 a. m., is 3° 26' north of the moon; on the 23rd, at 7:00 p. m., is 1° 36' south of Mercury; on the 27th, at noon, is 1° 47' south of Mars; rises and sets very nearly with the sun.

OCULTATIONS (Moon).—*Gamma Virginis*, on the 4th, beginning at 6:08 p. m.; *Eta Libræ*, on the 7th, beginning at 11:06 p. m.; *Alpha Tauri*, on the 23rd, beginning at 5:06 a. m., ending at 5:57 a. m.

THE QUESTION TABLE.

TEST QUESTIONS IN ENGLISH HISTORY.

1. What cathedral is called the mother church of English Christianity?
2. Where did Queen Emma walk unharmed over red-hot plowshares?
3. In what cathedral did Edward I. hold a parliament?
4. What cathedral claims Lady Godiva of Coventry among its benefactors?
5. What is the smallest cathedral in England?
6. What led to the founding of the cathedral of St. Albans?
7. What and where is Becket's Crown?
8. What was the badge of Henry IV., and where is there an effigy bearing it?
9. What and where is the oldest royal effigy in England?
10. Where are Bede and St. Cuthbert buried?
11. Where is Sir Christopher Wren buried?
12. What two queens are buried in the cathedral of Peterborough?
13. During whose reign was the cathedral of Carlisle begun?
14. What reform in cathedral chapters was made by the Act of 1838?
15. Of what do chapters at present generally consist?

TWENTY-FIVE QUESTIONS ON FRENCH LITERATURE.

1. How many Romanic languages sprung from Latin?
2. Which of them is most widely important?
3. When, doubtless, did the earliest literature of France begin?
4. In what century were the oldest works in the French language, now in existence, written?
5. When did the real French language begin to develop itself?
6. What was the first work written in genuine French?
7. What two dialects came into use during the transition from Latin to French?
8. What class of writers flourished during the time these dialects were in use?
9. What is the meaning of the names given to these writers?
10. Mention some of the heroes whose fame was sung by the *troubadours* or *trouvères*.
11. What kind of verse had its origin in one of these poems?
12. What subjects were represented in the earliest French drama?
13. When was the first company of actors organized? What did it play?
14. What distinguished scholastic philosopher rose to fame in the early part of the twelfth century?
15. What French philosopher, five centuries later, overthrew this system of philosophy?
16. What period in French literature holds a place among the great epochs of the world, like that of Augustus in Rome?
17. Whom did Lord Bacon call the "great jester of France"?
18. Who holds the highest place in French philosophy?
19. Who wrote "Paul and Virginia"?
20. In what line of literature did De Thou gain distinction?
21. Who wrote "Gil Blas"? How did it rank among the novels of its day?
22. What French countess in the seventeenth century gave, in her two novels, a picture of the court and social life of the times?
23. When was the French Academy instituted?
24. Who was its founder? To how many members was it limited?

25. At the death of what French historian, in 1741, was public homage to his memory forbidden by the government?

RHETORIC.

For what are the following abbreviations used?

1. D.D.S.	8. Ph.D.	15. l. e.	22. id.
2. L.L.B.	9. Min. Plen.	16. e. g.	23. pinx.
3. C. E.	10. N. B.	17. w. f.	24. ob.
4. MS.	11. I. H. S.	18. l. c.	25. tr.
5. M. E.	12. Messrs.	19. viz.	26. et. seq.
6. D. V.	13. H. M.	20. q. v.	27. inst.
7. O. S.	14. M. P.	21. etc.	28. prox.

MISCELLANEOUS QUESTIONS.

1. Who divided the Bible into chapters?
2. Who founded Eton College?
3. What conspiracy of George IV.'s reign is called by the name of the street in which the meetings were held?
4. What is the Mohammedan theory of falling stars?
5. What does font, in printing, mean?
6. What does friar, in printing, mean?
7. Who was the author of "Goody Two-Shoes"?
8. Who is called the "prince of gossips"?
9. Who is called the "Shakspeare of divines"?
10. Who is called by Spenser, the "shepherd of the ocean"?

THE WORLD OF TO-DAY.

THE VICTORIAN HALF-CENTURY.

1. For what is Queen Victoria's reign chiefly remarkable?
2. What were the Corn Laws, and who caused their repeal?
3. What benefits have arisen from the repeal of these laws?
4. What demands were made in the "Monster Petition" presented by the Chartists to the House of Commons in 1848?
5. What concessions have been granted the Irish people during Victoria's reign?
6. What occasion was celebrated by the great World's Fair in the London Crystal Palace in 1851?
7. When were treaties of commerce made by England with Japan and China?
8. When was the rule of India transferred from the East India Company to the sovereign?
9. When was telegraphic communication established between Ireland and Newfoundland?
10. How did England obtain control of the Suez Canal?
11. What caused the Sepoy Rebellion of 1857?
12. What was the Opium War, and what did England gain by it?
13. What was the cause of the Crimean War?
14. What are the most important explorations and discoveries of Victoria's reign?
15. Name the prime ministers who have held office since her accession.
16. Name the great artists of her reign.
17. Name the great scientific writers.
18. What great names are included among the Victorian poets?

19. Name the great Victorian essayists and critics?
20. What missionaries have become famous in Victoria's time?

QUESTIONS OF OPINION.

1. The writings of what French woman do you most admire?
2. What do you consider Corneille's masterpiece?
3. Which one of Molière's comedies is to you the most amusing?
4. What is the most beautiful expression in Pascal's "Thoughts"?
5. Which one of La Rochefaucauld's "Maxims" is the most incisive?

PRONUNCIATION TEST.

Place the correct diacritical mark over the letter *u* in the following words, then pronounce:—

- | | | |
|-------------|---------------|----------------|
| 1. Put. | 6. Rugose. | 11. Cuvier. |
| 2. Brusque. | 7. Curio. | 12. Bruyère. |
| 3. Cuneate. | 8. Subtile. | 13. Pulaski. |
| 4. Cushat. | 9. Rural. | 14. Euripides. |
| 5. Push. | 10. Futurist. | 15. Auerbach. |

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR APRIL.

ENGLISH HISTORY.

1. Harold II. 2. William the Conqueror. 3. Henry I. Because of his scholarship. 4. Henry I. 5. Henry II. 6. John. 7. Earl of Warwick. 8. St. Dunstan. 9. Henry VII., at Bosworth Field. 10. Edgar the Peaceable. 11. England, Scotland, Norway, Denmark. 12. Henry III. Roger Bacon. 13. Simon de Montfort. 14. Alfred, when he sent presents to the Christian settlements in India. 15. Henry III. 16. Edward III. 17. Alfred. 18. Richard II. 19. James I. 20. Edward the Confessor.

ASTRONOMY.

1. 48. 2. 20, some say 24. 3. 36 have been admitted into the British Association catalogue, though a number more have been reported. 4. Six. 5. In the sixteenth. 6. Many are exceedingly variable. 7. Argus (with the Greek letter α prefixed). 8. To designate the stars in the order of their brightness, the brightest being called by the first letter, the next brightest by the second letter, and so on. 9. See "Warren's Astronomy" page 198. 10. Of the second magnitude. (It is claimed by some astronomers, however, that there is no star in Ursa Minor greater than the third magnitude.) 11. Ursa Minor. 12. Ursa Major. 13. The "Great Bear" and the "Little Bear." 14. 2,700 times greater. 15. About a million times greater. 16. The Dog star. 17. To Canis Major or Great Dog. 18. Six. Eleven. About a hundred. 19. Boötes; Gemini. 20. The Pleiades.

LETTERS.

1. Good quality, and always black ink. 2. The unrulid is considered more stylish, and one can accommodate the spacing to what he has to say. 3. Madam, Dear Madam, or My dear Madam; the salutation is generally omitted, to avoid the repetition of Miss. 4. (a) Dear Madam, (b) My dear Friend, (c) My dear Daughter, (d) Dear Miss Jones,

(e) Mr. H. G. Gray,
50 Chestnut St.,
Philadelphia.

(f) Messrs. Greene & Son,
No. 14 Grace Park,
New York.

Dear Sirs,—

(g) To the Publishers of "The Century,"
NEW YORK CITY,

Dear Sirs,

MISCELLANEOUS QUESTIONS.

1. Because of the illness of King Henry VIII. 2. A gold rupee is worth about seven dollars, a silver one, about fifty cents. 3. Finding a right lined figure that shall be exactly equal to a given circle. 4. Tyndale's Bible, revised by Miles Coverdale and published in 1540. It was so called because Archbishop Cranmer wrote the preface. 5. *Napperon*, meaning napkin. 6. In "Fire Worshipers."

"Around thee shall glisten the loveliest amber
That ever the sorrowing sea bird hath wept."

7. In 1850, out of compliment to Queen Victoria when she visited Ireland.

8. "'Tis true, a scorpion's oil is said
To cure the wound the venom made."

9. A person who brings good luck. 10. Samson.

THE WORLD OF TO-DAY.

1. Great Britain and Ireland, Spain, Portugal, Italy, Greece, Denmark, Belgium, Holland, Servia, Bulgaria. 2. A federation of twenty-two monarchical, and three republican states. 3. 1871. He was made prime minister of Prussia in 1862, chancellor of the North German confederation in 1867, and received his present office when the empire took the place of the confederation in 1871. 4. The presidency—vested in the emperor, the *bundesrath* or federal council, and the *reichstag* or federal parliament. 5. Prince Friedrich Wilhelm, born in 1831. 6. France, Switzerland, San Marino, and Andorra. 7. M. Rene Goblet. 8. Prince Bonaparte, son of Jerome Bonaparte whom Napoleon I. made king of Westphalia. The Count of Paris, grandson of King Louis Philippe. 9. Charles Stewart Parnell. 10. The anti-corn law agitation. 11. An Irish parliament would favor the claim of Irish tenants, and either force the landlords to accept less rent, or dispossess them. 12. Russia. 13. The Russian possessions are greater in extent, but the British far outrank them in value. In one year the excess of exports over imports in British India amounted to 18½ million pounds sterling. 14. Upper Burmah. 15. Cochinchina. 16. On the island of New Caledonia. 17. Grand-Duke Nicholas, eldest son of the Czar; born 1868. 18. Queen Marie Christina who married King Alfonso in 1879. 19. Senor Sagasta. 20. Don Carlos, grandson of the second son of Charles IV. 21. By the Berlin treaty of 1878. 22. The cabinet of the sultan. 23. Humbert I. 24. Elected for life by the college of cardinals. 25. Leo XIII., elected 1878.

RESULT OF VOTES ON QUESTIONS OF OPINION IN THE MARCH ISSUE.

1. The Emancipation Act of 1833. 2. Taxation without representation. 3. Charles II's and Victoria's. 4. Queen Anne. 5. Wat Tyler's.

TALK ABOUT BOOKS.

THE "INTERNATIONAL CYCLOPEDIA."*

This work, true in the strictest sense of the word to the meaning of its title, treats in an impartial manner of the whole circle of human knowledge. No undue prominence is given to topics belonging exclusively to any nation, neither is any nation passed too lightly over. Comprehensive in its range and treatment of subjects, answering as it does thousands of important questions which ordinarily would require reference to special works, it is, at the same time, notably free from technicalities. The clear and simple style of its statements adapts it to the needs of the many busy people who have no time to puzzle over obscure meanings, and who yet desire to be well informed on all items of general interest. Nor does it prove itself to be a drain on the time of any one by giving needlessly long and exhaustive treatises. Strong, concise statements so outline each subject as to give a clear intelligent view of the whole, and those readers who wish to enter into all the minutia of detail concerning specific themes are referred by it to the works of the various specialists. One of its marked features is its completeness. Its great fund of practical information in all branches of the arts and sciences, has the rare merit of showing the progress made in each, down to the close of the year 1886. Its recent publication is one of its most valuable qualities, as purchasers, without being obliged to buy annuals, can become conversant with the latest developments in all fields of research. The departments of History and Biography are very full. In Geography no pains have been spared to make the information concerning places accurate, and the descriptions interesting. Its numerous maps deserve special mention; they are remarkably clear and true. The one of Central Africa showing the whole of the Congo State, is the best one we have ever seen of this division of country. On leading questions still open to controversy, the strongest points to be brought forward in the arguments on both sides are given. Plain directions regard-

ing the prevention of disease and the preservation of health are laid down. All departments, without specifying further, are equally well presented. Each volume contains a number of illustrations. The arrangement of the work is such as to make it convenient for rapid use. The books are of a size and shape easy to handle. The headings are printed in heavy black-faced capital letters, catching the eye at once; and on the top margin of each page are to be found the first word treated of on the left-hand page, and the last word on the right-hand page, so that with one glance the eye takes in the scope of matter on the pages before it. The type is large and clear. To be added to all of its other good points is the one of cheapness. No such amount of reading matter, published in as good style and form, was ever offered to the public on more reasonable terms. Wherever there is a wide range of work to be done, and information is needed on multitudes of subjects, it finds its highest usefulness. It can fittingly be called a working Cyclopaedia, making its aid felt in all callings—in the minister's study, lawyer's office, the school-room, library, and home. Having examined the cyclopaedia with reference to these characteristics, which summed up read as follows: comprehensiveness, clearness, conciseness, completeness, convenience, and cheapness; and having found it so satisfactory in all of them, we feel that it cannot be recommended too highly. Chautauqua local circles would find it especially suited to their needs.

From a large collection of papers left by Benjamin Franklin, the most of which have never been in print before, Dr. Edward Everett Hale and his son have gathered the material for the story of Franklin's life in France.* The book is chiefly composed of verbatim selections from letters and journals. Enough of history and explanation has been interwoven to make a clear and connected account of his official residence in that country. The work forms a fine treatise on diplomatic service, giving as it does Franklin's thoughts and methods of procedure regarding the stipulations effected by him in

*The International Cyclopaedia. American Editor-in-Chief, Richard Gleason Greene. In fifteen volumes. New York: Dodd, Mead, and Company. 1887. Price, in cloth, \$45.00.

*Franklin in France. By Edward E. Hale and Edward E. Hale, Jr. Boston: Roberts Brothers. Price, \$3.00.

France, which proved so favorable to America. In the three-fold character of statesman, of man in private life, and philosopher, is this representative American presented to the reader. Among the personal letters is a remarkable one from the accomplished mother of the brothers Hare, written in her early girlhood, containing comments on some of the leading literary characters of that day, and their work—a letter of such a nature as to account by means of the simple working of the laws of heredity for the genius of her brilliant sons. Dr. Hale's clear, forcible, and interesting style of writing is too well-known to make words of commendation regarding it of any avail.

"The Every-Day Life of Abraham Lincoln" is a book over which one can spend many a delightful hour. The contributions which have been used in its compilation have been gathered from many and widely differing sources, and have been so properly placed and so skillfully united into a continuous account as to make a deeply interesting biography. The aim of the book was simply to give a clear view of the personality of the man; and hence the heavier and more technical writing necessary in a history of him in his official positions is omitted, and the reader sees him as his near friends saw him in his every-day life. There is an exhaustless fund of humor in the book, embodied mostly in the stories told by Lincoln himself. The many pen-pictures drawn by neighbors, friends, and associates, add the charm of variety, and throw much new light on this many-sided character. One closes the volume feeling that he knows and understands much better this martyred president whom he thought he knew so well before. The book is finely illustrated, containing several pictures of Lincoln and the portraits of many leading characters, also a picture of the Lincoln monument in Springfield, Illinois.

Mr. Story's "Roba di Roma" is one of those rare books which, popular at first, grow constantly in favor as they acquire age. The eighth edition has lately been issued, which fact alone bears the strongest evidence of its intrinsic value. Life in the past and present in "the eternal city" is so graphically described that it requires but little imagination on the part of the reader to fancy that he is being conducted in person through all the scenes. Mr. Story has lived in Rome so long, and has so closely studied its people, its institutions, and customs, that he has become more than a writer thoroughly conversant with his theme, he is able to imbue it with the very spirit of things Roman. Any attempt to specify the sketches given, would be like trying to give an epitome of the history of the city. All places of interest are described, all great events reviewed.

Many of the more important of Dr. Whedon's writings have been collected from the pages of *The Methodist Quarterly Review*, of which for twenty-eight years he was the able editor, and published in two uniform volumes. Thus these valuable articles which were before out of the reach of many persons who would gladly gain a knowledge of them, are now available to all. A biographical sketch of the author is given in the volume containing the longer articles, the essays, reviews, etc.

Phillips Brooks by his introduction to "Faith and Action" creates a strong interest and admiration for the work and spiritual character of its author, the Rev. F. D. Maurice; and with added interest one reads and dwells upon the extracts which form this volume. The general subjects "Life," "Men," "Reforms," etc., carry more force when it is known that the author is not only a religious teacher, but a man of unusual power and influence. The work is full of excellent thoughts for life, and will be sure to receive a cordial welcome.

The religious poems of Robert Browning have been collected in a little volume edited by Miss Hersey who assisted Prof. Rolfe in preparing his edition of the "Select Poems of Browning." An admiring student of the great poet, she has an introductory essay of high merit, giving her conclusions concerning his theory of personal immortality. This together with her clear explanatory notes on the poems cannot fail to awaken in those who do not rightly know this poet a desire for a better acquaintance with his works, and also will do much toward clearing away the obscurity so often charged against him. The poems included in the volume are "Christmas-Eve," "Easter-Day," "Saul," and "An Epistle."

To the uninitiated in the technicalities of art terms, a very welcome book will be the "Principles of Art." The treatment of the subject is of a popular nature, and is comprehensive. Part I. gives the principles that underlie art in history, and shows how art reflects civilization. Especially interesting is it to follow the author's history of a nation and see how closely art is connected with it. Part II. gives the aim of the painting of the present age, the

ideas and subjects it represents, and the individuality of the artist. The artist's opinions are based upon history and are argumentative in style; he has maintained them by references to philosophy, history, literature, and art.

"The Chronicle of the Coach" is the record of a drive in England from Charing Cross to Ilfracombe, taken by an American party of a dozen or more, made up by Andrew Carnegie. The rehearsing of the memorable events and of the traditions connected with the historical ground over which they passed makes up a great part of the book, and is done in such a way as to give it a decidedly pedantic tone. It fairly makes one tired even to think of the records that had to be looked up, and he involuntarily wonders if the author carried all those facts all the way round with him or if he looked them up fresh when he sat down to make a business of writing. Various episodes of travel in which the "Chronicle" is apt to be represented as a leading figure, furnish many an amusing page. The work is a very readable one, and aside from the characteristics mentioned above, leaves a pleasant impression upon the reader.

Among the beautiful Easter books published by Lee and Shepard, is a group of four which deserves especial notice. They are exquisitely designed, printed on fine paper, and the dainty parchment covers are tied with ribbons to match, all four being of different tints. Beside these, the same firm has issued a set of smaller books, similar in design, fully illustrated, and equally pleasing—"Easter Lilies" is a tasteful little book filled with Bible promises suited to the day. Each page is decorated with beautiful designs in flowers.—The line of Easter Cards published this year by Messrs. L. Prang & Co., is remarkably fine and full of novelties. Each successive year for a long time, it has seemed as if the inventive faculties of artists must have reached their limits, but the present season has brought out a display no whit behind its predecessors in any particular. Who cannot be suited in sentiment, in design, in color, and in price from their list is indeed hard to suit.

"Katy of Catocin" is a romance full of dramatic incidents and strong character delineation. The scenes are laid in those stirring times beginning with John Brown's raid and ending with the death of Lincoln. The book bears evidence throughout of careful and painstaking work.

"The Word of the Day" is an excellent little book consisting of a Scripture text, a selection from a hymn, and a brief prayer for each day in the year. The compilations are made with reference to the practical needs of every day life. Bible verses that are helpful, inspiring, and that serve to put one on guard against the surrounding evils are chosen as the leading thought, and following them come "their echoes from the human mind." It is a book which would serve to sweeten and brighten the daily life in every home.

"Out of the Toils," is a strong temperance story calling special attention to some of the more obscure issues of the liquor traffic. The evils attendant upon intemperance have so often been rehearsed in the form of fiction, that it is with a feeling of surprise one finds as much of novelty as appears in this story. The plot is decidedly original, well carried out, and full of interest.

"Common Sense Science" is in the usual attractive style of the author; the language is simple and intelligible. It is a wonderfully suggestive book and will lead the reader to further investigation of the subjects introduced. There are interesting chapters on "Instinct and Reason," "The Pride of Ignorance," "English Chalk Downs," "Inhabited Worlds," "The Balance of Nature," etc. The book with its rough edges and gilt top will be an addition to any library.

All wishing to examine the subject of the utilization of solar heat in agriculture will find it fully discussed in "Talks About the Weather." This little book is one full of instruction given in a most interesting way. It forms the first in the series of required readings of the Chautauqua Town and Country Club.

"The Sling of David" is a poetical version of that great Bible episode—the encounter between David and Goliath. With almost literal exactness has the author followed the inspired narrative, and yet he has expanded that brief account into a descriptive poem of some thirty pages in length. Throughout this one and the other poems of the volume, has he proved himself to be a

*The Chronicle of the Coach. By John Denison Champlin, Jr. New York: Charles Scribner's Sons. Price, \$2.00.

†Easter Hymns and Songs. Uniform. "The Message of the Blue Bird." "Gladness of Easter." "See the Land her Easter Keeping." "Arise My Soul, Arise." Boston: Lee & Shepard. Price of each, \$1.00.

†My Faith Looks Up to Thee." "Rock of Ages." "Abide with Me." "Nearer My God to Thee." Price of each, 35 cents. Boston: Lee & Shepard.

†Easter Lilies. Boston: D. Lothrop & Co.

†Katy of Catocin, or the Chain-Breakers. A National Romance. By George Alfred Townsend. New York: D. Appleton & Co. 1887. Price, \$1.50.

†The Word for the Day. Compiled by A. J. A. R. New York: John Ireland, 1197 Broadway. Price, \$1.00.

*Out of the Toils. By John W. Spear. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, \$1.25.

†Common Sense Science. By Grant Allen. Boston: D. Lothrop & Company. Price, \$1.50.

†Talks About the Weather in its Relation to Plants and Animals. A Book of Observations for Farmers, Students, and Schools. By Charles Barnard. Boston: Chautauqua Press, 117 Franklin St. Price, 75c.

†The Sling of David and Other Poems. By the Rev. Alfred Kummer. New York: Hurst & Co., Publishers, 122 Nassau St. Price, \$1.00.

*The Every Day Life of Abraham Lincoln. Prepared and arranged by Francis F. Browne. New York and St. Louis: N. D. Thompson Publishing Company.

†Roba di Roma. By William Wetmore Story. In two volumes. Boston and New York: Houghton, Mifflin & Co. Price, \$2.50.

†Essays, Reviews, and Discourses. By Daniel D. Whedon, D.D., LL.D. Statements: Theological and Critical. By the same. Collected and Edited by his son, the Rev. J. S. Whedon, M. A., and his nephew, the Rev. D. A. Whedon, S. T. D. Price of the two vols. \$2.50. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe.

†Faith and Action. By F. D. Maurice. Introduction by Phillips Brooks. Boston: D. Lothrop & Company. Price, \$1.00.

†Christmas-Eve and Easter-Day. By Robert Browning. Notes by Heloise E. Hersey. Preface by William J. Rolfe, A. M. Boston: D. Lothrop & Co. Price, 75 cents.

†Principles of Art: Part I, Art in History; Part II, Art in Theory. By John C. Van Dyke. New York: Ford, Howard, and Hulbert.

devout lover of the art of poetry. Several of the shorter pieces are of a humorous character and afford a pleasing variety to the book. The "Introduction" by General Lew Wallace is in his usual happy vein.

Any general information regarding the profession of the law, such as intelligent readers can readily acquire concerning other subjects, has been commonly deemed by most as something beyond their reach. The thousands of volumes written about it are too technical for non-professional persons; and it had come to be a generally accepted fact that the whole subject was too deep to admit of being popularized. "Talks About Law,"* a comparatively small volume recently issued, dissipates this idea. In pleasing manner, and in language clear and simple it outlines this abstruse study. The sources from which the system of law is derived, descriptions of the different kinds of courts, the processes of a trial, etc., form the topics of some of the first chapters; and the later ones deal with more specific themes, such as negotiable paper, ownership of land, offenses against person and property, etc. One chapter is devoted to arguments for and against the present system of jury trials, and is deeply interesting.

In the "Acme Cyclopedia and Dictionary"† a vast amount of information has been brought together in a small compass. The variety of subjects treated covers a wide field, and much care has been shown in the arrangement. Poor paper mars the appearance of the book.

The numerous emendations and additions that appear in the new edition of "Nuttall's Standard Dictionary"‡ greatly enhance its value. It is a work that has been deservedly popular and its new features supply what was hitherto lacking to make it a dictionary adequate to all ordinary needs. The poor type and inferior quality of paper used do not accord well with the literary excellence of the work.

An historical sketch of electricity and its practical applications has been written by Mr. T. C. Mendenhall. The history of the discovery of this force and of its uses is still so new and attractive to unsentient readers that almost any untechnical work receives more or less attention. The present book is distinguished by an admirable simplicity and clearness in its historical statements and explanations of experiments. There is no overloading with details, but direct, exact explanations which show a writer thoroughly familiar with the theme and anxious to express himself in a manner which will be interesting to people who are not.

"The Sleeping World"§ is a little volume of poems on various subjects and ranging through many moods, but all strong with poetic feeling, and marked with a finished grace of style.

If one cannot for himself make a tour of the watering-places the coming season, the next best thing is to read "Their Pilgrimage,"¶ and with Charles Dudley Warner's eyes see it all; the picturesqueness, the charm, the distinctive flavor of each place will be seen and felt. A glance at the illustrations gives the whole scene; indeed, one could make his own romance by writing between the pictures, if it had not been so delightfully done by Mr. Warner. This book will be a favorite one for summer reading.

To the historical studies, "The Story of the Nations,"** is added the history of three countries that have an especially interesting past,—Spain, Egypt, and Persia.—The glory of Spain under eight centuries of Mohammedan rule is told. A striking back-ground for the legends of this dreamy people is the author's fair discussion of the conflict of beliefs and causes of political movements.—Mr. Benjamin's long residence in the East leads him to present many of the Oriental characters of Persia in a new light. Much attention is given to the legendary period of this people.—The narration of the most noteworthy characters and events of ancient Egypt attracts by its clear style of statement.

Revelations of a character to excite the whole reading world have been made in the excavations which have been carried on in Egypt within the last few years. Dr. Robinson closely watching the reports of all new developments, prepared and delivered a course of lectures embodying all the information concerning them. These lectures he has lately published, giving to the book thus compiled the title: "The Pharaohs of the Bondage and The Exodus."†† It describes in full that "strange find" of mummies in an out of the way sepulcher somewhere on the banks of the Upper Nile, among which were identified the Egyptian rulers of the times of the slavery and the exodus of the Israelites. In his arrangement of all the facts connected with

*Talks About Law. By Edmund P. Dole. Boston and New York: Houghton, Mifflin & Company. Price, \$2.00.

†Acme Cyclopedia and Dictionary. By M. S. Lantz. Philadelphia: Globe Bible Publishing Co.

‡Nuttall's Standard Dictionary of the English Language. Revised by the Rev. James Wood. London and New York: Frederick Warne and Co. 1886. Price, \$1.50.

§A Century of Electricity. By T. C. Mendenhall. Boston and New York: Houghton, Mifflin & Co. 1887.

¶The Sleeping World and other poems. By Lillian Blanche Fearing. Chicago: A. C. McClurg and Co. 1887. Price, \$1.00.

‡The Pilgrimage. By Charles Dudley Warner. New York: Harper and Brothers. 1887.

**The Story of the Moors in Spain. By Stanley Lane-Poole. Ancient Egypt. By George Rawlinson. Persia. By S. G. W. Benjamin. New York: G. F. Putnam's Sons. 1887.

††The Pharaohs of the Bondage and the Exodus. By Charles S. Robinson, D.D., LL.D. New York: The Century Co.

this discovery, and all of the associations linking themselves with it, and in his presentation of the powerful lessons of divine guidance and spiritual truth, the author could not be surpassed. The book is a particularly timely one for all Sunday-school workers, the lessons for the present quarter being on that part of Bible history.

A little book which will certainly be helpful to the literary aspirant and to the young speech-maker is Colonel Higginson's "Hints on Writing and Speech-Making."* It is full of common sense suggestions; the hints offered are of value for they come from a person who is a charming writer and a delightful talker.

A very convenient binder† has recently been patented. By a simple device, the working of which one sees at once, the magazines or papers may be placed within its covers and securely and neatly fastened. By means of an adjustable back, the book assumes a finished appearance at all stages in the process of its filling, which is a decided improvement. There are no loose attachments belonging to it, which often cause so much trouble by getting lost and out of order; the few appliances needed are fastened to the binder. The one we have at hand is exactly adapted in size to THE CHAUTAUQUAN; they are made in different sizes to suit all the leading periodicals.

*Hints on Writing and Speech-Making. By Thomas Wentworth Higginson. Boston: Lee & Shepard. New York: Charles T. Dillingham.

†Shipman's Common Sense Binder. New York: Asa L. Shipman's Sons, manufacturers. Price, for size of THE CHAUTAUQUAN, 90 cents.

BOOKS RECEIVED.

What shall we do with the Sunday-School as an Institution. By George Lansing Taylor, D.D. New York: Wilbur B. Ketcham.

Talks with Socrates about Life. Translations from the Gorgias and the Republic of Plato. New York: Charles Scribner's Sons. Price, \$1.00.

A Treatise on Surveying. By William M. Gillespie, LL.D. New York: D. Appleton and Company.

Count Xavier. By Henry Gréville. Translated by Mrs. Mary C. Robbins. Boston: Ticknor and Company.

The Making of New England. By Samuel Adams Drake. New York: Charles Scribner's Sons.

Civitas. The Romance of our Nation's Life. By Walter L. Campbell. New York: G. P. Putnam's Sons.

The Use of Models. A Teacher's Assistant. Boston: Prang Educational Company.

Topics and References in American History. By George A. Williams. Syracuse: C. W. Bardeen, Publisher.

Saint Michael. A romance translated from the German by Mrs. A. L. Wister. Philadelphia: J. B. Lippincott.

The Beginners' French Book. With humorous illustrations. By Sophie Doriot. Boston: Ginn & Company.

Gladstone on the New "Locksley Hall." New York: Brentano Bros.

Little Fishers; and Their Nets. By Pansy. Boston: D. Lothrop & Company. Price, \$1.50.

Latin Word-Building. By Charles O. Gates, A.M. New York: D. Appleton and Company.

The Conception of the Infinite. By George S. Fullerton, A.M., B.D. Philadelphia: J. B. Lippincott Company.

Sketches from my Life. By the late Admiral Hobart Pasha. New York: D. Appleton & Co.

Worth Winning. A novel. By Mrs. H. Lovett Cameron. Philadelphia: J. B. Lippincott Company.

Wee Wife. A Novel. By Rosa Nouchette Carey. Philadelphia: J. B. Lippincott Company.

Elements of English. By George Hodgdon Ricker, A.M. Chicago: Interstate Publishing Company.

Warman's School-Room Friend. By Prof. E. B. Warman, A.M. Chicago: W. H. Harrison, Jr., Publisher.

Rulers of the World. By W. I. Chase. Chicago: School Herald Office.

Moral Philosophy. A series of lectures. By Andrew P. Peabody, D.D., LL.D. Boston: Lee and Shepard.

Virginia Cookery-Book. Compiled by Mary Stuart Smith. New York: Harper and Brothers, Franklin Square.

English Synonyms Discriminated. By Richard Whately, D.D. Boston: Lee & Shepard.

Seven Easter Lilies. By Ella M. Baker. Boston: D. Lothrop and Company.

Practical Piety. By Jenkin Lloyd Jones. Chicago: Charles H. Kerr and Company.

Palmer's Piano Primer. By H. R. Palmer. New York: H. R. Palmer, Publisher.

Krüsi's Drawing. Manual for teachers. By Hermann Krüsi, A.M. New York: D. Appleton and Company.

P. Terenti Afri Adelphoe. By Henry Preble, Tutor in Latin and Greek, Harvard College. Boston: Ginn and Company.

Little Dialogues for Little People. Indianapolis: Charles A. Bates.

Conklin's Handy Manual of useful Information. Chicago: Geo. W. Ogilvie, Publisher.

Outline Study in James Russel Lowell, his poetry and prose. By Mrs. B. Beals. Chicago: Charles H. Kerr and Company.

Words Correctly Spoken. By Elroy M. Avery, Ph.D. Cleveland: The Burrows Brothers Company. 1887.
 Popular Synonyms. Twenty-five thousand words in ordinary use. Cleveland: The Burrows Brothers.
 The Book of Plant Descriptions or Record of Plant Analyses. By George G. Groff, A.M., M.D. Lewisburgh: Geo. G. Groff, Publisher.
 The Barcarolle. Seventy Songs. Arranged and Edited by Albert S. Caswell and James E. Ryan. Boston: Ginn & Co.
 Parliamentary Practice. By the Rev. T. B. Neely. New York: Phillips & Hunt. Price, cloth, 25 cts.
 Latine Reddenda. By W. C. Collar and M. Grant Daniell. Boston: Ginn & Company.

A Second Reader. By Stickney. Boston: Ginn & Company.
 Dutton's Analytical Book-Keeping Chart. By Charles Dutton. New York: The Office Company.
 Physiological Botany. By Robert Bentley, F. L. S. New York: D. Appleton & Company.
 The National Question Book. By Edward R. Shaw. New York: E. Kellogg & Co.
 The Peasant and the Prince. By Harriet Martineau. Boston: Ginn & Company.
 Courses and Methods. By John T. Prince. Boston: Ginn & Company.
 Literary Salad. By Rose Porter. Chicago and Boston: The Interstate Publishing Company. Price, 50 cents.

SUMMARY OF IMPORTANT NEWS FOR MARCH, 1887.

HOME NEWS.—March 1. Decrease of the public debt during February, \$1,436,782.—River and Harbor Conference Report adopted.
 March 3. President Cleveland approves the Retaliatory Bill and the Indian Appropriation Bill.
 March 4. Adjournment of the Forty-ninth Congress, *sine die*.—The fiftieth anniversary of the incorporation of Chicago.
 March 5. Death of the Rev. Henry Ward Beecher, aged seventy-four.—Death of Capt. James B. Eads.
 March 9. Justin McCarthy sails for home from New York.
 March 14. Wreck of a passenger train on the Boston and Providence railroad.
 March 18. Burning of the Richmond Hotel, Buffalo, N. Y.
 March 19. Great damage caused by floods in the Missouri river and tributaries.
 March 22. The Inter-state Commerce Commission appointed.
 March 24. Railway disasters at Lynchburg, Va., and Hagenbach, O.
 March 29. Death of the Rev. Dr. Ray Palmer.
 March 31. Death of John G. Saxe, the poet.

FOREIGN NEWS.—March 1. Colliery explosion at St. Etienne, France, sixty lives lost.
 Mar. 3. The new German Reichstag opens.
 Mar. 5. Sir Michael Hicks-Beach resigns the Irish secretaryship. Hon. Arthur Balfour, Chief Secretary for Scotland, succeeds him.—A colliery explosion in Belgium entombs one hundred forty miners.
 Mar. 8. Stanley's expedition for the relief of Emin Bey arrives at the Cape of Good Hope.
 Mar. 11. The Septennate Bill passes the Reichstag without debate, by a vote of 227 to 31.—Earthquake shocks in southern Europe.
 Mar. 15. An attempt to kill the Czar of Russia. Over two hundred arrests made.
 Mar. 19. A triple alliance entered into by Germany, Austria, and Italy.
 Mar. 22. Ninetieth birthday of Emperor William I. of Germany celebrated.
 Mar. 23. Eighty-five miners imprisoned by an explosion in South Wales.

SPECIAL NOTES.

ADDITIONAL LIST OF GRADUATES IN THE C. L. S. C. CLASS OF 1886.
 The following names are added to the list of graduates of the Class of 1886, published in THE CHAUTAUQUAN for April. By their addition the list is increased to 4,048 names.

MAINE.—Nye, Nellie B.
 VERMONT.—Brown, Flora Pierce.
 MASSACHUSETTS.—Loring, Andrew.
 NEW YORK.—Brass, William Charles; Day, G. Ellis; Lester, Miss Christine; Nash, Mrs. E. B.; Palmerton, C. J.; Van Nostrand, Pauline; Whiting, Mary Grace.
 NEW JERSEY.—Borden, Rae B.
 PENNSYLVANIA.—Reynolds, G. F.; Spence, Minnie E.
 WEST VIRGINIA.—Jeffers, Mary.
 ALABAMA.—Conric, Mrs. S. S.
 INDIANA.—Granger, Mrs. N.; Waldo, Io.
 ILLINOIS.—Blackstone, Blanche Blake; Scott, Fred L.; Wilson, Emily Johnston.
 DAKOTA.—Baker, Mrs. Adelia E.
 COLORADO.—Sampson, Katherine Turner.
 CALIFORNIA.—Caldwell, Clara L.
 CANADA.—Moore, M. Louise.

In the list of C. L. S. C. graduates given in the April issue of THE CHAUTAUQUAN, the names of Luella E. and Anna A. Day, should have been placed in the Illinois list instead of Indiana, and that of Belle F. Cummings in New York instead of Canada.

TO C. T. C. C. MEMBERS. The Headquarters of the Chautauqua Town and Country Club have been moved from Houghton Farm to New Rochelle, New

York. All communications concerning club matters should henceforth be sent to Mr. Charles Barnard, New Rochelle, N. Y.

ERRATUM.—In my volume, "The Chautauqua Movement," allusion is made in one or two places to the first Secretary of the Assembly. I have unintentionally made some mistakes. As it is too late to modify the plates of the first edition, I take this opportunity for making a correction.

H. W. LESLIE, the first Secretary of the Board, died on April 16th, 1874, nearly four months before the first Assembly was held. The books of the Camp Meeting Association then in his hands were at once placed in charge of the Rev. R. W. SCOTT, of the Erie Conference, who acted as Secretary during the Camp Meeting preceding the Assembly of 1874. The Committee at its first meeting after Mr. LESLIE's death and before the Camp Meeting of 1874, elected him Secretary of that Committee, so that it was R. W. SCOTT and not Dr. WYTHE who was the successor, and virtually the first Secretary of the Assembly. Again, the Department of Entertainment, was in charge of the Rev. R. W. SCOTT, and not, as my appendix states, H. W. LESLIE.

J. H. VINCENT.

THE RED SEAL COURSE.—This is a special course of readings and examinations for graduating members of the Chautauqua Town and Country Club. All members reading one of two selected books on the care of domestic animals and poultry and passing an examination on this book will be entitled to a red seal which will be attached to their diplomas on graduation day or at any time after that they may select. A great interest has already been shown in this new C. T. C. C. seal course and a number of members are already preparing for examinations. Write to headquarters for particulars. Special rates for the books.

ASSEMBLY CALENDAR.

Acton Park, Ind., July 27-Aug. 17.
 Bay View, Mich., July 27-Aug. 11.
 Bluff Park, Iowa, July 19-July 29.
 Canby, Oregon, July 12-July 20.
 Chautauqua, N. Y., July 2-Aug. 30.
 Clear Lake, Iowa, July 20-Aug. 1.
 Concord Encampment, Ohio, Aug. 29-Sept. 3.
 De Funiak, Fla., Feb. 17-March 31.
 Fryeburg, Me., July 21-Aug. 3.
 Framingham, Mass., July 12-Aug. 23.
 Glen Park, Col., July 4-July 16.
 Hedding, N. H., Aug. 15-Aug. 20.
 Island Heights, N. J., July 23-Aug. 1.
 Island Park, Ind., July 26-Aug. 8.
 Kentucky, Lexington, Ky., July 28-Aug. 8.
 Lakeside, Ohio, July 19-Aug. 1.
 Long Beach, Cal., July 20-Aug. 8.

Lake Bluff, Ill., July 28-Aug. 9.
 Lake Weir, Fla., Feb. 22-March 23.
 Mt. Dora, Fla., April 5-April 14.
 Monteagle, Tenn., July 6-Sept. 7.
 Monona Lake, Wis., July 26-Aug. 5.
 Monterey, Cal., July 4-July 14.
 Moundsville, W. Va., Aug. 16-Aug. 26.
 Mountain Lake Park, Md., Aug. 2-Aug. 12.
 Mountain Grove, Pa., Aug. 3, "Chautauqua Day."
 Nebraska, Crete, Neb., June 29-July 9.
 Ottawa, Kan., June 15-June 29.
 Purtle Springs, Mo., July 27-Aug. 5.
 Round Lake, N. Y., July 20-Aug. 5.
 Seaside, N. J., Aug. 1-Aug. 14.
 Winnepesaukee, Weirs, N. H., July 12-July 21.
 Waseca, Minn., July 5-July 22.

CHAUTAUQUA, 1887.

The Program of the Chautauqua Summer Sessions, which will embrace two full months, will be presented under the following general subdivisions:—

CHURCH CONGRESS—JULY 2-9.

Four lectures on "Extemporaneous Speaking," by Dr. J. M. Buckley, of New York. Conferences. Addresses by the Rev. Mark Guy Pearse, of England, on Timely Topics. Light Entertainments.

SPECIAL PROGRAM FOR INDEPENDENCE DAY.

Oration, Congressman R. G. Horr, of Michigan. Stereopticon Lecture, "Our Country," W. I. Marshall. Fire-works.

CHAUTAUQUA INSTITUTE OF MUSIC—JULY 2-AUG. 28.

Instruction in music, instrumental and vocal. Public school music and normal musical training. Able teachers, lectures, and concerts.

CHAUTAUQUA TEACHERS' RETREAT—JULY 9-20.

A three weeks' meeting of secular school teachers, every July, for lectures, illustrative exercises, biographical studies, scientific experiments, etc., combining with the recreative delights of the summer vacation the stimulating and quickening influence of the summer school.

IDEAL FOREIGN TOUR IN FRANCE AND GERMANY.

The work of the Tour is accomplished by means of "Conferences" or talks about travel by those who have been abroad, supplemented by stereopticon views and public lectures. The "Conferences" for 1887 are on the following subjects: "Outlines of French and German History;" "Paris;" "Provincial France;" "The Rhine Country;" "Berlin."

SUMMER SESSION CHAUTAUQUA COLLEGE OF LIBERAL ARTS. JULY 9-30.

A summer school of six weeks, designed to illustrate the best methods of teaching languages, and of furnishing instruction to students.

Classes in languages, ancient and modern, and in a great variety of practical subjects.

Special Classes, Rhetoric, Logic, Elocution, Clay Modeling, Phonography, Drawing, Kindergarten work, Chemistry—May

try, Microscopy, Art, Needle-work, Penmanship, Book-keeping, the Stenograph, Type-writing, etc.

CHAUTAUQUA MISSIONARY INSTITUTE—JULY 30-AUG. 2.

During these days missionary topics are discussed by men and women prominent in the missionary work (home and foreign). There are conferences, lectures, and platform meetings.

THE FOURTEENTH CHAUTAUQUA ASSEMBLY—AUG. 2-23.

The original session of the Chautauqua season has not suffered from the lengthening of the meetings. During this session, Sunday-school normal work of a most thorough character is done under experienced and enthusiastic instructors. Children's classes are daily held in the Children's Temple. Lectures of the highest grade and concerts of rare excellence supplement thorough work in the class rooms. The recreative element is found in boating, tennis, croquet, archery, fire-works, bonfires, illuminations, and excursions over the beautiful lake, and into the surrounding country. The Assembly is the grand climax of the Chautauqua season, and holds its place as the original and pre-eminent Summer Assembly.

RECOGNITION DAY. C. L. S. C. CLASS OF '87—WEDNESDAY, AUGUST 17.

A special program for this day will be arranged. It will include a procession of the C. L. S. C.; the entrance of the class of '87 through the Golden Gate and arches of the hall; an oration before the graduates; the distribution of diplomas, and a reception in the evening at the Hotel Athenæum.

AFTERWEEK—AUGUST 23-30.

An attractive and restful program of lectures, concerts, and entertainments characterizes this portion of the session.

DETAILED DAILY PROGRAM JULY 2—AUGUST 28.

CHAUTAUQUA, 1887.

The following program contains only the public exercises of the Summer Sessions at Chautauqua. There are numerous special classes at all hours of the day, and it would simply cause confusion to give them here. Full information as to these courses of study will be found in the advance number of the *Assembly Daily Herald*, which will be sent

to all subscribers to the *Assembly Herald* sending in their subscriptions before August 1. Reports of all the various exercises outlined in the following program with stenographic reports of nearly eighty of the lectures will be printed in the *Assembly Herald*. The price of this paper is \$1.00 per volume of nineteen issues. Address Dr. T. L. FLOOD, Meadville, Pa.

SATURDAY, JULY 2.

- P. M. 2:00—Address, Rev. J. W. Hamilton.
 " 8:00—Stereopticon Lecture: "California, the Golden Country," W. I. Marshall.

SUNDAY, JULY 3.

- A. M. 11:00—Sermon, Rev. Mark Guy Pearse.
 P. M. 4:00—Society of Christian Ethics.
 " 5:00—C. L. S. C. Vespers.
 " 8:00—Sermon, Rev. J. W. Hamilton, of Boston.

MONDAY, July 4.

INDEPENDENCE DAY.

A. M.

- P. M. 2:00—Oration. Congressman R. G. Horr, of Michigan.
 " 8:00—Stereopticon Lecture: "Our Country," W. I. Marshall.
 " 9:30—Fire-Works.

TUESDAY, JULY 5.

- A. M. 11:00—Organ Recital I. Prof. I. V. Flagler.
 P. M. 2:00—Lecture: "Different Methods of Public Speaking Compared." Dr. J. M. Buckley, of New York.
 " 8:00—Lecture: "The People Down West." Rev. Mark Guy Pearse.

WEDNESDAY, JULY 6.

- A. M. 11:00—Lecture: "Hugh Latimer and the English Reformation." Rev. Mark Guy Pearse.
 P. M. 2:00—Lecture: "General and Special Preparation of Language, Thought, and Feeling." Dr. Buckley.
 " 7:00—Vespers.
 " 8:00—Stereopticon Lecture: "Yosemite and Big Trees." W. I. Marshall.

THURSDAY, JULY 7.

- A. M. 11:00—Organ Recital II. Prof. I. V. Flagler.
 P. M. 2:00—Lecture: "The Minister Making Special Preparations, and the Art of Public Speaking." Dr. Buckley.
 " 8:00—Stereopticon Lecture: "Colorado, the Centennial State." W. I. Marshall.

FRIDAY, JULY 8.

- A. M. 11:00—Lecture: "Some Old Folks at Home." Rev. Mark Guy Pearse.
 P. M. 2:00—Lecture: "The Removal of Difficulties and the Treatment of Emergencies." Dr. Buckley.
 " 8:00—Stereopticon Lecture: "Yellowstone National Park." W. I. Marshall.

SATURDAY, JULY 9.

OPENING C. C. L. A. AND C. T. R.

- A. M. 9:00—First Meeting Youth's League.
 " 11:00—Opening Exercises Chautauqua Teachers' Retreat and Summer Session of College of Liberal Arts.
 P. M. 2:00—Concert.
 " 9:00—Reception in Hotel Parlors.

SUNDAY, JULY 10.

- A. M. 11:00—Sermon, Rev. Mark Guy Pearse.
 P. M. 4:00—Society of Christian Ethics.
 " 5:00—C. L. S. C. Vesper Service.

MONDAY, JULY 11.

- A. M. 9:00—Organization of Classes in the College of Liberal Arts.
 P. M. 2:00—Lecture: "Sydney Smith." Prof. C. J. Little, of Syracuse University.
 " 4:00—Lecture: "The Bedouin Arabs." Prof. Wm. G. Ballantine.
 " 8:00—Readings by Prof. R. L. Cumnock, of Northwestern University.

TUESDAY, JULY 12.

- A. M. 11:00—Organ Recital III. Prof. I. V. Flagler.
 P. M. 2:00—Lecture: "Walter Scott." Prof. C. J. Little.
 " 4:00—Lecture: "Babylonian Account of the Deluge." Prof. D. G. Lyon.
 " 8:00—Illustrated Lecture: "Astronomy." Rev. C. M. Westlake.

WEDNESDAY, JULY 13.

- A. M. 11:00—Lecture: "Genesis and Geology." Prof. Wm. G. Ballantine.
 P. M. 2:00—Lecture: Judge A. W. Tourgee.
 " 4:00—Lecture: "Types and Symbols." Prof. D. A. McClenahan.
 " 8:00—Lecture: "William M. Thackeray." Prof. C. J. Little.

THURSDAY, JULY 14.

- A. M. 11:00—Organ Recital IV. Prof. I. V. Flagler.
 P. M. 2:00—Lecture: "George Eliot." Prof. C. J. Little.
 " 4:00—Lecture: "Pictorial Language in Ancient India." Prof. A. H. Edgren.
 " 7:00—Prize Spelling Match.

FRIDAY, JULY 15.

- A. M. 11:00—Lecture: "The Church of the Future." Prof. Noah K. Davis.
 P. M. 2:00—Readings, by A. P. Burbank, of New York. Musical Interludes by double quartet from the Princeton College Glee Club.
 " 4:00—Lecture: "A Visit to Mt. Nebo." Prof. Wm. G. Ballantine.
 " 8:00—Lecture: "Alfred Tennyson." Prof. C. J. Little.

SATURDAY, JULY 16.

- A. M. 9:00—Second Meeting of the Youth's League.
 " 11:00—Lecture: "Our Southern Population, the Conservative Element of the Republic." Bishop W. F. Mallalieu, of New Orleans.
 P. M. 2:30—Grand Concert. Chorus and Soloists.
 " 4:00—Lecture: "Influence of the Stoic Philosophy on the Moral and Intellectual Progress of Mankind." Prof. George H. Horswell.
 " 8:00—Readings, by A. P. Burbank. Songs by Princeton Glee Club.

SUNDAY, JULY 17.

- A. M. 11:00—Sermon, Bishop W. F. Mallalieu.
 P. M. 4:00—Society of Christian Ethics.
 " 5:00—C. L. S. C. Vesper Service.

MONDAY, JULY 18.

- A. M. 11:00—Lecture: "American Labor Organizations." Richard T. Ely.
 P. M. 2:00—Lecture: "Woman in the Social Structure." Dr. O. H. Warren.
 " 4:00—Lecture: "The Book of Job." Prof. Wm. G. Ballantine.
 " 8:00—Shakspearean Readings, George Riddle.

TUESDAY, JULY 19.

- A. M. 11:00—Organ Recital V. Prof. I. V. Flagler.

P. M. 2:00—Lecture: "Shakspeare's Youth." Col. Homer B. Sprague.

" 4:00—Lecture: "Some Italian Proverbs." Prof. G. F. McKibben.

" 8:00—Shakspearean Readings. George Riddle.

WEDNESDAY, JULY 20.

A. M. 11:00—Lecture: "Causes of the Decadence of Spain." Prof. Wm. I. Knapp.

P. M. 2:00—Lecture: "Shakspeare as an Author." Col. Homer B. Sprague.

" 4:00—Lecture: "Babylonian and Hebrew Psalmody." Prof. D. G. Lyon.

" 8:00—Concert. Princeton Glee Club.

THURSDAY, JULY 21.

A. M. 11:00—Organ Recital VI. Prof. I. V. Flagler.

P. M. 2:00—Lecture: "Shakspeare as a Man." Col. Homer B. Sprague.

" 4:00—Lecture: "Seen Through Shadows." Prof. R. S. Holmes.

" 8:00—Shakspearean Readings. George Riddle.

FRIDAY, JULY 22.

A. M. 11:00—Lecture: "Practical vs. Liberal Education." Prof. Noah K. Davis.

P. M. 2:00—Lecture: "Eloquence, the Why and How." Col. Homer B. Sprague.

" 4:00—Lecture: "Robert Browning's Poetry." Prof. W. D. McClintock.

P. M. 8:00—Shakspearean Readings. George Riddle.

SATURDAY, JULY 23.

P. M. 3:45—Concert. Princeton Glee Club and Chorus.

" 4:00—Lecture: "Chautauqua Flowers." Prof. Fred Starr.

" 8:00—Prize Pronunciation Match.

SUNDAY, JULY 24.

A. M. 11:00—Sermon, Dr. G. W. Miller.

P. M. 4:00—Society of Christian Ethics.

MONDAY, JULY 25.

A. M. 11:00—Lecture: "Co-operation the Ultimate Solution of the Labor Problem." Prof. Richard T. Ely.

P. M. 2:00—Lecture: "Pluck." Dr. G. W. Miller.

" 4:00—Lecture: "Chemistry of the Fine Arts." Prof. J. T. Edwards.

" 8:00—Concert, Brass Octet. Francis X. Diller of New York, Director. Princeton Glee Club.

TUESDAY, JULY 26.

A. M. 11:00—Organ Recital VII. Prof. I. V. Flagler.

P. M. 2:00—Lecture: "Protection and Wages." Prof. William G. Sumner, of Yale University.

" 4:00—Lecture: "Lessing: Life and Works." Prof. A. J. Schmitz.

" 5:00—Fifth Tourists' Conference, "Berlin."

" 8:00—Prize Quotation Match.

WEDNESDAY, JULY 27.

A. M. 11:00—Lecture: "Life in Madrid." Prof. William I. Knapp.

P. M. 2:00—Lecture: "Protection and Commerce." Prof. W. G. Sumner.

" 4:00—Lecture: "Victor Hugo." Prof. A. De Rougemont.

" 5:00—Conference C. T. R. U.

" 7:00—Vespers

" 8:00—Readings by Prof. R. L. Cumnock.

THURSDAY, JULY 28.

A. M. 11:00—Organ Recital VIII. Prof. I. V. Flagler.

P. M. 2:00—Lecture: "Southern Literature." Prof. W. M. Baskerville.

P. M. 4:00—Lecture: "The Two Oceans." Prof. J. T. Edwards.

P. M. 8:00—Question Drawer, Prof. W. G. Sumner.

FRIDAY, JULY 29.

A. M. 11:00—Lecture: "Culture." Prof. Edward Olson.

P. M. 2:00—Lecture: "The Study of English." Prof. W. M. Baskerville.

" 4:00—Lecture: "German Novelists." Prof. J. Adolph Schmitz.

" 8:00—Moot-Court.

SATURDAY, JULY 30.

A. M. 9:00—Fourth Meeting Youth's League.

" 11:00—Address: "The Chinese Question in America." Mrs. S. L. Baldwin, of Boston.

P. M. 2:00—Lecture, Sam Jones.

" 4:00—Grand Concert, Diller's Octet and Chorus.

" 8:00—Lecture: "The Land, Language, and People of China." Rev. Dr. S. L. Baldwin.

SUNDAY, JULY 31.

A. M. 11:00—Sermon, Sam Jones.

P. M. 4:00—Society of Christian Ethics.

" 7:30—Address. Chaplain C. C. McCabe.

MONDAY, AUGUST 1.

A. M. 11:00—Organ Recital IX. Prof. I. V. Flagler.

P. M. 2:00—Oriental Entertainment: "Bedouins of the Desert." Miss Lydia Von Finkelstein.

" 8:00—Anniversary Chautauqua Missionary Institute. Address by Dr. Alexander Sutherland, of Canada.

TUESDAY, AUGUST 2.

A. M. 11:00—Address, Dr. S. L. Baldwin.

P. M. 2:00—General Missionary Meeting.

" 8:00—Reunion—Opening of Fourteenth Chautauqua Assembly.

" 9:45—Illumination.

WEDNESDAY, AUGUST 3.

A. M. 11:00—Lecture: "The Conflict of the XVth Century, Religions Old and New." Dr. A. M. Fairbairn, of Oxford, England.

P. M. 2:00—Readings: "The Chain of Success." Will Carleton.

" 4:00—Lecture: "Principles of Prophecy." Prof. D. A. McClenahan.

" 8:00—Oriental Entertainment: "Homes and Haunts of Jesus." Miss Von Finkelstein.

THURSDAY, AUGUST 4.

A. M. 11:00—Lecture: "The XVIIth Century, its Conflict and its Problem—Europe." Dr. Fairbairn.

P. M. 2:00—Lecture. Prof. R. E. Thompson, University of Pennsylvania.

" 4:00—Lecture: "The Greek Drama." Prof. Edward Olson.

" Readings. "Character Sketches in Prose and Verse." Will Carleton.

FRIDAY, AUGUST 5.

A. M. 11:00—Lecture: "The XVIIth Century, its Conflict and its Problem—England." Dr. Fairbairn.

P. M. 2:00—Oriental Entertainment: "City Life in Jerusalem." Miss Von Finkelstein.

" 4:00—Lecture: "Aristotle." Prof. Noah K. Davis.

SATURDAY, AUGUST 6.

LABOR REFORM DAY.

P. M. 2:00—Address: "Let My People Go." Joseph D. Weeks, of Pittsburg.

" 3:45—Concert: Chorus, Diller's Octet and Soloists.

" 8:00—Oriental Entertainment: "The Jews of Jerusalem." Miss Von Finkelstein.

SUNDAY, AUGUST 7.

A. M. 11:00—Sermon, Dr. Fairbairn.

" 7:30—Sermon, B. F. Jacobs.

THE CHAUTAUQUA FIRE.

MONDAY, AUGUST 8.

- A. M. 11:00—Lecture: "The XVIIIth Century, its Conflict of Faith and Denial—English Deism." Dr. Fairbairn.
 P. M. 2:00—Lecture: "Temperance." Mrs. M. G. Lathrop.
 " 8:00—Lecture: "Washington Irving." Wallace Bruce.

TUESDAY, AUGUST 9.

- A. M. 11:00—Lecture: "The XIXth Century compared and contrasted with the 2nd Century." Dr. Fairbairn.
 P. M. 2:00—Lecture: "Childhood in Dickens." Wallace Bruce.
 " 4:00—Lecture: "Horace." Prof. Lewis Stewart.
 " 8:00—Illustrated Lecture:
 "Christ in Art." Rev. W. H. Ingersoll.

WEDNESDAY, AUGUST 10.

DENOMINATIONAL DAY.

- A. M. 11:00—Lecture: "The XIXth Century Religion." Dr. Fairbairn.
 P. M. 2:00—Lecture: "Progress and Perils of Popular Rule." Dr. C. R. Henderson.
 " 8:00—Lecture: "Ready Wit." Wallace Bruce.

THURSDAY, AUGUST 11.

BAPTIST DAY. ALUMNI REUNION.

- A. M. 11:00—Lecture: "Why Men Steal." Rev. Emory J. Haynes.
 P. M. 2:00—Lecture: "A Bird's-eye View of the Roman World, A. D. I." Dr. John A. Broadus.
 " 4:00—Lecture: "Horace." Prof. Lewis Stuart.
 " 8:00—Reunion of Normal Alumni.

FRIDAY, AUGUST 12.

- A. M. 11:00—Lecture: "Some Pivotal Points in Destiny." Dr. J. M. King.
 P. M. 2:00—Readings by Prof. R. L. Cumnock.
 " 4:00—Lecture: "Horace." Prof. Lewis Stuart.
 " 8:00—Stereopticon Lecture: "Paris and the Four Napoleons." C. E. Bolton.

SATURDAY, AUGUST 13.

- A. M. 10:30—Readings by George W. Cable.
 P. M. 2:00—Grand Concert.
 " 4:00—Lecture: "Why Learn Greek?" Prof. Edward Olson.
 " 8:00—Stereopticon Lecture; "Romantic Rhineland." C. E. Bolton.

SUNDAY, AUGUST 14.

MEMORIAL SUNDAY.

- A. M. 9:00—Memorial Services.
 " 11:00—Baccalaureate Sermon. John H. Vincent, LL.D.
 P. M. 4:00—Society of Christian Ethics.
 " 5:30—C. L. S. C. Vesper Service.

MONDAY, AUGUST 15.

- A. M. 11:00—Organ Recital X. Prof. I. V. Flagler.

- P. M. 2:00—Readings by George W. Cable.

" 4:00—Lecture: "English Classical Poetry." Prof. W. D. McClintock.

" 8:00—Stereopticon Lecture: "Re-united Germany and Heroic Louise." C. E. Bolton.

TUESDAY, AUGUST 16.

- A. M. 11:00—Lecture: "Superfluous Women." Mrs. Mary A. Livermore.

P. M. 2:00—Lecture: "Animal Intelligence and What it Signifies." Dr. Joseph T. Duryea, of Boston.

" 4:00—Lecture: "The Beginning of the Empire." Prof. R. S. Holmes.

" 8:00—Feast of Lanterns. Promenade Band Concert.

WEDNESDAY, AUGUST 17.

RECOGNITION DAY. SPECIAL PROGRAM.

THURSDAY, AUGUST 18.

- A. M. 11:00—Lecture: "Some Fundamental Truths in Morals." Dr. J. T. Duryea.

P. M. 2:00—Lecture. Mrs. Mary A. Livermore.

" 4:00—Lecture: "The Two Oceans." Prof. J. T. Edwards.

" 8:00—Lecture: "Our Country's Possibilities and Perils," Jahu DeWitt Miller.

FRIDAY, AUGUST 19.

- A. M. 11:00—Public Session of C. S. F. A.

P. M. 2:00—Lecture: "Nature and Man." Dr. Duryea.

" 4:00—Lecture: "Picturesque Greek Words." Prof. A. A. Wright.

" 8:00—Concert. Boston Star Company.

SATURDAY, AUGUST 20.

GRAND ARMY DAY.

- A. M. 11:00—Lecture: "The American People." Dr. B. M. Adams.

P. M. 3:45—Grand Concert. Boston Star Company.

" 4:00—Lecture: "Luther, his Life and Influence on German Literature." Prof. A. J. Schmitz.

" 8:00—Lecture: "The Evolutionary Genesis of Man." Dr. N. P. West.

SUNDAY, AUGUST 21.

- A. M. 11:00—Sermon. Dr. Joseph T. Duryea.

P. M. 7:30—Sermon. Rev. Dr. N. P. West.

MONDAY, AUGUST 22.

- P. M. 2:30—Concert. Boston Star Company.

" 8:00—Entertainment.

TUESDAY, AUGUST 23.

- A. M. 11:00—Organ Recital XI. Prof. I. V. Flagler.

P. M. 2:30—Concert. Boston Star Company.

" 8:00—Lecture: "The Three-Thirds of a Man." Jahu DeWitt Miller.

The program for the After Week will be announced later.

THE CHAUTAUQUA FIRE.

On the night of Sunday, March 20, it was wired over the country that there was a fire at Chautauqua. Chautauqua never does anything small so that the natural inference from this news was that the fire was *big*. The papers made their reports to harmonize with the institution and declared that the Temple, the Amphitheater, the Hotel, and everything else were burnt up. But for once Chautauqua didn't do as big a thing as she might have done.

The facts in the case of the Chautauqua fire are these: On the night of March 20, the cottage at No 82, Summerfield Ave., was discovered to be on fire, the cause probably being a defective flue. The houses at this point are very

close together, and one was scarcely burning before its neighbors were in flames. In spite of the utmost effort on the part of the people to check its progress, the fire swept away fifty-five cottages before it ceased. The district burnt extended from Miller Park (old Auditorium) to within one cottage of the Hotel Athenæum, and swept Summerfield and Simpson avenues and the south side of Asbury avenue from Hedding nearly to the old building formerly used as General Office.

But four of the cottages were occupied at the time, though nearly all contained more or less furniture packed away for summer use. The loss is roughly estimated at this writing

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"CHAUTAUQUA"

MAP OF GROUNDS
BELONGING TO THE
Chautauqua
Assembly

The black part shows the district
burned over on March 30.

SCALE, — 60 feet = 1 inch.
P. O. Chautauqua.

Franklin Hunt
John Burdell C.E.

MATTHEW, HORTON & CO., ENGINEERS, & MAPS, WASHINGTON, D.C.

at \$75,000, less than one-third of which amount is covered by insurance. There was no loss of life and no one was hurt.

The fire is a very great disaster to many people. Not a few of the destroyed cottages were owned by persons who looked to summer lodgers or boarders for a part, at least, of their support. The insurance is inadequate in every case to cover the loss, and very many of the cottage owners were entirely uninsured. It is upon individuals that the losses of the Chautauqua fire fall most heavily. Its effect upon the Chautauqua Grounds is not nearly so serious as was anticipated. Fifty cottages were burned certainly, but already preparations are making to rebuild many of these and nearly five hundred are still standing. Several large boarding houses went—but the Hotel Athenæum is untouched, so is the Amphitheater, the Temple, the Chapel, the Hall of Philosophy, the Schools—in fact not one public building was even scorched. The fire made a black spot, but it is a very small spot compared with the entire grounds. There were some beautiful trees destroyed, but compared with the multitude left untouched, they seem few indeed. St. Paul's Grove, the stately avenues along the Lake front, the "Point," the hill, indeed all but the clump in the burnt district are uninjured.

It is impossible that the fire should have any disastrous

effect on the coming Assembly. The time of year at which it occurred makes it possible for a large amount of re-building to be done before the opening of the Assembly. By the time Chautauqua puts on her summer robes of leafage, blossoms, and trailing vines, we shall have to look very close to discover the scar. Every plan that has been made for the season of 1887 will be carried out regardless of the disaster. The main regret of the Chautauqua Trustees is that their friends have been so many of them losers. They will endeavor to make up for these losses by making Chautauqua greater than ever in the future. And much is doing to this end. Never were Chautauqua finances in so good a condition, never were her plans and hopes so large. A large sum has been recently expended in extending the Grounds. New and beautiful buildings for the use of the College of Liberal Arts are growing up. Growth, hopefulness, progress are stamped on all departments of work. One glance at the present impression of the CHAUTAUQUA ASSEMBLY HERALD will convince every one how far in advance of all other Assemblies the Fourteenth Chautauqua Assembly will be. Its program has never been equaled in extent or quality. The College of Liberal Arts announces a brilliant session, the summer classes are numerous and finely equipped. A magnificent outlook is that of the coming Assembly.—*Chautauqua Assembly Herald.*

THE FLORIDA CHAUTAUQUA.

The third annual session of this institution was held at De Funiak Springs from February 17 to March 31. Northern people always find the thought of a few weeks' stay in the sunny South-land during that part of the year, which is to them at home the most dreary, very attractive; and when to this pleasure the privileges offered by the Assembly were added, the inducements for many were too strong to be resisted, and numbers gladly availed themselves of the double opportunity. The influx of visitors, not from the North alone, but from all parts of the country, made the gathering as cosmopolitan in character as one could find convened anywhere.

With rapid strides during its brief history has the Florida Assembly advanced to a secure position in the large group of kindred institutions. The natural attractions of the place and the surrounding country, and the care and taste displayed in fitting up the grounds are already so well known as to need no repetition concerning them; and this report will have to do only with the departments of work, and the recreative features.

The Forestry Congress preceded the regular Assembly Season and formed a very delightful prelude. The Teachers' Congress furnished a series of instructive lectures, and class drills full of suggestions to be carried out in the actual work of the school room. The Teachers' Normal department under the able direction of Dr. Edward Brooks, of Pennsylvania, dealt with the practical questions of public school instruction. The exhibition of school work made was of great credit to the state. All the teachers present expressed themselves as delighted and invigorated by what they had seen and heard.

From the lecture platform daily the large assemblages, imbued with genuine enthusiasm, were addressed by the most eminent speakers. A large number of their names are already familiar to many members of the C. L. S. C. in all parts of the country as they form the most popular lecturers at nearly all of the Assemblies. Among the speakers were the following: Bishop J. M. Walden,

Bishop C. B. Galloway, Dr. W. H. Payne, Dr. I. H. McConnell, Sam Jones, Leon. H. Vincent, Jahu De Witt Miller, Wallace Bruce, Dr. A. A. Willitt, Dr. Lansing Burrows, Dr. J. W. Jones, Rev. W. L. Davidson, Dr. M. P. Hatfield, Rev. T. T. Eaton, and many others equally well known. The management, at the head of which is Dr. A. H. Gillett, deserves to be congratulated on its excellent provision for this department and for the successful accomplishment of its plans.

Chautauqua Day, the day of all Assembly days, was celebrated by an enthusiastic platform meeting in the interests of the C. L. S. C. The leading speakers were Dr. John W. Hamilton of Boston, Bishop W. F. Mallalieu, and Dean Alfred A. Wright. Washington Memorial Day, Pioneer's Day, Temperance Day, Industrial Day, Chautauqua Normal Union Day, Floral Day, and Children's Day, were the bright particular occasions of the session. The novelty on Industrial Day was a large display of fine fish frozen in great blocks of ice. Floral Day brought to many present, the realization of the visions they used to have as they studied in their old school books that 'this state was named Florida on account of the beautiful flowers which grew there.'

The musical entertainments and instruction furnished were of a high order. The Schubert Quartet was present and was greeted at every appearance by large and enthusiastic audiences; and Prof. C. C. Case won great applause in his management of the large choruses.

Work in all the departments was faithfully and most competently executed. The Ministers' Institute, the Sunday school Normal, the Secular Teachers Normal, the Kindergarten, and classes in Elocution, were some of the prominent features in this class of Chautauqua work.

No place could offer greater social attractions than De Funiak, and no place is better prepared to furnish a variety of recreations.

All who were in attendance agree in pronouncing the late Assembly a success in every particular.